

Seventy-first Semi-Annual CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-
DAY SAINTS.

Held in the Tabernacle, Salt Lake City, October 5th, 6th and
7th, 1900, with a Full Report of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE
OF THE DESERET SUNDAY SCHOOL
UNION.

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GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints opened in the Tabernacle, Salt Lake City, at 10 a. m., Oct. 5th, 1900:

Of the general authorities present there were, of the First Presidency, Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the quorum of the Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjeldsted, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

The conference opened by the choir and congregation singing the hymn which begins:

Our God, we raise to Thee,
Thanks for Thy blessings free,
We here enjoy.

After the opening prayer, the choir and congregation sang the hymn commencing:

Redeemer of Israel our only delight,
On whom for a blessing, we call,
Our shadow by day and our pillar by night,
Our King, our Deliv'rer, our all!

PRESIDENT LORENZO SNOW.

OPENING ADDRESS.

Glorious prospects of the faithful—Necessity for personal knowledge as to their source—Philosophy of trials—Care exercised in the selection of presiding officers—Examples of Christ and Job.

Brethren and Sisters, I feel to rejoice greatly in having this opportunity of meeting with you this morning and to deliberate upon all such things and talk about them, as may pertain to our present condition and secure our future prospects. When this Gospel—these principles which we have espoused—came to our ears in the different countries and nations where they found us, of course they opened up to us certain prospects—prospects that relate to the present time, and to present time matters, of the highest consequence in relation to our temporal salvation; and again, prospects in reference to the future; what should be the outcome of keeping the commandments of God; what should follow; what should be the results when we have accomplished these things that are required of us; what would be the results in the next life.

Now, so far as regards our temporal advantages and our temporal prospects, they certainly must be far superior to any that were before us before this Gospel reached us; before the offer of salvation saluted our ears. In the days of Noah the Gospel which we have espoused was proclaimed to the people of

his generation, and the same prospects as are presented to us were presented to them, temporal advantages, temporal salvation, and spiritual exaltation and glory; and the circumstances were of that character that every person that listened to the voice of Noah could receive clear manifestations, satisfactory knowledge, that what he said came from the Almighty. Now when we received these principles it was clear to us, I presume, that we actually received assurances, the most perfect assurances, that what was said to us, was actually of the Lord, that the parties that brought us these principles were actually inspired from the Most High. The nature and character of the work that each one would necessarily have to perform, the circumstances that would surround us and the trials and temptations to which we had to be exposed, would require a perfect understanding, not through the teachings of these individuals that proclaimed to us these principles, but actual manifestations and assurances that should come from the Lord, either by extraordinary faith or by a perfect reception, physical and spiritual, of the Holy Spirit, a baptism of the Holy Ghost, as was promised in former days to those that should receive the Gospel.

I dare say that the people that are before me this morning have learned that it was an absolute necessity to have a perfect understanding, and an understanding that could only come directly from the Lord. It would not be satisfactory simply to turn over the leaves of the New Testament and to see that these principles were in accordance with those preached by the Apostles of old, but to have this knowledge come directly to themselves from the Lord. Now, I say this in order that if there are any Latter-day Saints, who have not advanced to this knowledge and can not see and understand clearly that they have espoused the principles of salvation and exaltation and glory, and that directly from the Lord, it is time they were about receiving this information.

We are not through with our labors yet, although we have got through a great many of them that have been considerable of a trial to us, and temp-

tations, perhaps, have been to some of us of a nature that almost amounted to a disposition to turn away from the principles that we had received. The trials and temptations have been very great to many of our people, and more or less, perhaps, to all of us. The Lord seems to require some proof on our part, something to show that He can depend upon us when He wants us to accomplish certain things in His interest. The reason is that the condition in which we will be placed in the future, as time passes along, as eternity approaches, and as we move forward in eternity and along the line of our existence, we shall be placed in certain conditions that require very great sacrifice in the interests of humanity, in the interests of the Spirit of God, in the interest of His children and our own children, in generations to come, in eternity. Jesus Christ the Son of God was once placed in a condition that it required the highest effort in order to accomplish what was necessary for the salvation of millions of the children of God. It required the highest effort and determination that had to be exercised before the Son of God could pass through the ordeal, the sacrifice that was necessary.

I believe that his Father had educated him, had passed him through scenes that were of a very serious character, of great trials, and he knew just what he could depend upon from the facts that were illustrated and shown by his experience. We place men here from time to time in positions of presidents of Stakes, as Bishops of wards. We are called upon sometimes to take into consideration whom we will place in this Stake or that Stake of Zion to preside over us. Perhaps there are fourteen thousand members, Latter-day Saints, in that Stake, or there may be fifteen or twenty thousand, and the prosperity of the people of that Stake, to a certain extent anyway, depends upon the qualification of that president.

How can we determine in order to make the proper selection? How are we to determine so as to make a wise selection, in placing the responsibilities upon a man that we propose to take this position? The people of

the Stake are greatly concerned; they want a good man; they want a wise man; they want a man that by night and by day will think how he can best improve them, make them happy, place them in circumstances that will be agreeable, and advance them. We look around to find a man that we feel has a thorough interest in the people, and that is a wise and a good man, and it is well that we should. That is our business—to look after the interest of the Saints, and to place such men before them to look after their interests as will be faithful in their calling and will be unselfish, and will not spend their time in any other direction than that which pertains to the general advancement of those they are appointed to look after. Is it possible that we sometimes make a mistake and get the wrong man? Well you perhaps should be the judges. But I can tell you one thing, surely, that we use our best efforts to find the proper man. How do we do it? We send somewhere about eighteen hundred missionaries to the nations of the earth. We keep about that number of missionaries in the different nations. We appoint men here at home, we place responsibilities upon them, large responsibilities. We look over the history of these men. Perhaps this man was a Bishop. Well, how did he act and perform his duties as a Bishop? Did he devote himself to the interest of the people of his ward or was he trying to make himself wealthy? Was his mind devoted to saving what he could for himself and in enhancing his own individual interests and that of his wife and children and neglecting the interest of the people of his ward? How is it? We inquire around. We get the history of the man, his past experiences. He has had several calls here and there. Did he answer those calls? Was he called as a missionary to leave his wife and his children and go to the nations to be gone two years or three years or four years, as the case may be? And did he go, or did he say: "Oh, no; I would like to go very well, but my circumstances are not quite so pleasing or advantageous as they ought to be under such circumstances in order that

I might go; I cannot go and leave my family very well."

Did he make these excuses, and how has he been all along the path of his life for the past few years or for many years as the case might be? We judge the man not always by his looks or appearance; not always by hearing him preach a sermon; but we judge him by what he has done or failed to do in the past. That is just the way the Lord intends to do with you or me exactly. We will be judged according to what we have done or what we have failed to have done all along the line of our experiences. When Jesus was placed in a condition where acting in propriety or otherwise confronted him; when he saw before Him the cross and the immediate prospects of being placed upon it and of his undergoing those excruciating tortures that he had seen others experiencing, then his nature failed as it were and he said: Father if it be possible that this experience or this cup pass from me, let it pass.

That is the way he told the Lord. But notwithstanding, he said: If this cannot be done, Thy will be done, and not mine. So he was placed upon the cross and suffered that excruciating torture. Supposing that he had failed, the nations of the earth and the people of the Lord, his sons and daughters, would have failed to be put into the position of having the opportunity that you and I have today. They would have failed for a long time, to say the least. Of course the provisions would have been made and the work of the Almighty would have been proceeded with, but there would have been a halt there. But the Lord knew just what he could depend upon, and therefore, he selected that son of His, our Savior, Jesus Christ, and he has wrought out that great work of redemption for the human family, the living and the dead.

Now brethren and sisters, what have these principles we have espoused done for us? Are you satisfied? I am, perfectly and fully satisfied. I have gone through a great many things that were very unpleasant, far from being agreeable, all along the line, and I do not know how much further or what else will be required of me of this character; but I am satisfied with what the

Lord has done for me and what I expect He will do in regard to my temporal affairs, temporal salvation, and also in regard to the future.

My hopes in reference to the future life are supremely grand and glorious, and I try to keep these prospects bright continually; and that is the privilege and the duty of every Latter-day Saint. I suppose I am talking now to some Latter-day Saints that have been sorely tried and they have thought sometimes, perhaps like the Savior felt, that he had no friends, that his friends had all gone; and everything was going wrong, and everything was disagreeable, and his circumstances were continuing to get worse and worse, and those that he depended upon for assistance failed perhaps to render the assistance expected, and all that sort of thing. Likewise everything sometimes becomes dark to us and we almost forget the relationship that we stand in to the Lord and begin to feel as though it was not what we expected.

I wonder if there are a few here within the sound of my voice that have feelings of this kind, like old Job had, for instance. A poor man who wondered why his children were taken from him; why his herds were destroyed and why his houses, his dwelling, went up in flames, and why he was left without anything. He formerly was a very wealthy man, then was left without anything. Well, his friends came about him. They were supposed to be friends. They were friends formerly. They came about him and wanted to show him that these evils came upon him because he had failed to do his duty in the past; because he had committed some sin. That was the kind of ideas that they communicated to him. But there was nothing of the kind. It was not so. They were vastly mistaken. The Lord had a certain position in which He sought to place Job in the future at some future time when years and years had rolled away perhaps, and he wanted to try him. He wanted to educate him so that he would not complain, no matter how illy he thought himself treated by the Lord. That was a glorious trial of Job's. It has come down in history; his experiences and his trials, and

it has been a wonderful consolation to the people of the Lord to read the history of his experiences and his trials and how well he passed through them.

The religion that we have received, the principles of exaltation and glory that you and I have received, bring upon us persecution, or else they are not those principles which we thought they were. They bring upon us trouble upon the right hand and upon the left, but we should seek to be calm and cool as Job learned to be calm and cool under circumstances of the most unhappy character. We should learn to do this and there are things that are provided for us by which we can learn this. Think now of how much worse you and I might be, and then think of what superior blessings we actually possess. We know that in the future after we have passed through this life, we will then have our wives and our children with us. We will have our bodies glorified, made free from every sickness and distress, and rendered most beautiful. There is nothing more beautiful to look upon than a resurrected man or woman. There is nothing grander that I can imagine that a man can possess than a resurrected body. There is no Latter-day Saint within the sound of my voice but that certainly has this prospect of coming forth in the morning of the first resurrection and being glorified, exalted in the presence of God, having the privilege of talking with our Father as we talk with our earthly father.

What a glorious thing! You will know no prison walls, your friends turning away from you, your being dispossessed of your property, being driven from your home, being cast into prison, being defamed. These things do not hurt you one particle. They do not destroy your prospects, which are still glorious before you. And then we should understand that the Lord has provided, when the days of trouble come upon the nations, a place for you and me, and we will be preserved as Noah was preserved, not in an ark, but we will be preserved by going into these principles of union by which we can accomplish the work of the Lord and

surround ourselves with those things that will preserve us from the difficulties that are now coming upon the world, the judgments of the Lord. We can see, as we read in the newspapers, that they are coming upon the nations of the ungodly; and they would have been upon us if we had stayed among the nations, if the Lord had not inclined our ears and brought salvation to us, we would have been as they are.

Brethren and sisters, I feel to say God bless you. Here are my counselors. We are one. We are united. We do not quarrel with each other. We speak well of one another because we ought to do it, and we think we are worthy of being well spoken of by each other. And here we have twelve men sitting in front with us—Twelve Apostles. There are many of these that you know. You know them from hearing what they have accomplished. You have a personal acquaintance with some of us. Now they are with us heart and soul. We are united together. We do not quarrel with each other. We do not slander one another, but we go where counsel requires and we are heart and soul together. What for? Not to make ourselves rich, not to make ourselves wealthy, but to see what we can accomplish in the interests of the people, and we are laboring continually to see what we can do. We come together every week and we talk about what we can do for the people. What can we do for these forty-two or forty-three Stakes of Zion? Are some of the presiding Elders, some of the presidents of these Stakes, getting too old to administer to the people? Are some of them neglecting their interests? We talk these things over. We study and consider them. We try to ascertain what they are doing and what their feelings are and how they manifest them in the presence of the people. Are they working for themselves? Are they trying to see how much money they can get into this bank or the other, or are they engaged heart and soul in doing what should be done in their respective responsibilities? Well, we are not idle in these things.

You will have a number of speakers here during this conference, you

will probably have in the neighborhood of Twenty speeches here. When the brethren arise to speak you should ask the Lord to let them say something that you want to know, that they may suggest something to you that will be of some advantage. If you have any desire to know certain matters that you do not understand, pray that these brethren in their talks may say something that shall enlighten your mind in reference to that which troubles you, and we will have a grand and glorious Conference, a better one than we have ever had before. Strange as it may appear, our last Conference always seems the best, and may this be the case; and you brethren and sisters, let your hearts rise up to the Lord and exercise faith while our brethren are talking to you. We will not be disappointed, and you will not go home, you will not retire from this Conference, without feeling you have been greatly and abundantly blessed. Amen.

ELDER REED SMOOT.

Spirit of Union among the Presidency and Twelve
—Indebtedness is bondage—Labor should be created for the young—Beneficent results of tithe-paying—Avoid Procrastination.

I am truly grateful to our Heavenly Father for this privilege of speaking at our Semi-annual conference to the Saints of the Most High, and I shall claim an interest in the opening prayer made by Brother Young, that the Spirit of the Lord will attend those who address this congregation. I shall also ask you, my dear brethren and sisters, to give me your faith and prayers, as requested by the Prophet of the Lord; for I have had experience enough in speaking to the Saints to know that without their faith and prayers and the assistance of the Spirit of the Lord, I can say nothing that will be of interest to the people. I have no desire in my heart to say aught this morning but that will be for the benefit of the members of the Church of Jesus Christ of Latter-day Saints.

I am of the opinion that there is not a soul present in this vast audience but can say that the Lord has truly blessed them in more ways than one since our last conference. I am thankful that the principles of the Church to which we belong are so broad that they not

only cover our spiritual welfare, but extend farther and cover our temporal welfare. As President Snow referred this morning to our material interests, I wished to myself that the people of this Church knew the true feelings and desires of the Presidency and Twelve Apostles of this Church with regard to the material interests of every member of the Church. I bear testimony to you concerning what President Snow said in regard to the unity that exists among the Presidency of this Church and the Twelve Apostles. Unity and love truly exist with them, and I would that the same spirit extended to every member of the Church. My belief is that if that unity and love existed among all the people, together with a determination to do only that which God requires, the power of the Church and of the members thereof would be so far-reaching that all hell and the devil himself could have no power over this organization. I do not believe that the love, union and determination of the Presidency and Twelve were ever greater since the Church was organized than at the present time. Our desire is to do nothing but that will advance the interests of the Church and Kingdom of God. We want the people to be prepared for the coming of the Son of God—which I say to you, my brethren and sisters, is nearer than many of us anticipate.

I ask you, my brethren and sisters, to be prayerful and humble, and to seek the same spirit that the Presidency and the Apostles have; and I promise you that you shall have a testimony that they are working for your interest and for the advancement of the Church of God upon this earth. The quorum of the Twelve Apostles visit every Stake in the Church. They go into the homes of the people; they listen, not only to the complaints of the people, but also to the desires of the Saints, and they know the true feelings of their hearts, they know their virtues and their shortcomings. I do not believe, therefore, that there are any better capable of judging as to what the members of this Church require than the Apostles and the Presidency of the Church. Moreover, they labor to this end, to advance not only the spiritual wel-

fare of the Saints, but also their temporal interests. There is scarcely a day passes without some of them meeting together to consider matters of great importance to the people, and among them none greater than the salvation of our youth. These questions are talked over and the brethren become familiar with and instructed regarding them, and then they go forth to teach the people how to avoid many conditions and evils that are existing, some of which have been so trying to the souls of the Latter-day Saints.

I desire now to mention one thing that has brought sorrow to many a home, and that is, so many Latter-day Saints running in debt and not knowing how to get out of it. It is my hope and desire that the warning which has been sounded among the Stakes of Zion for the last year or more, advising the Saints to keep out of debt, and those who are in debt to get out as soon as possible, will be heeded by the Latter-day Saints; for I tell you that to an honest man there is no bondage controlled by human laws upon the face of the earth greater than the bondage of debt. I trust that the note of warning which has been given by the Apostles in all the Stakes of Zion, at the quarterly conferences, will be heeded by those who are in debt and by all people. Ask God's blessings upon your efforts in this direction, and at the same time remember the Lord in your tithes and your offerings, and He will bless you and so shape your circumstances that relief will come unto you who are in debt. And when you are relieved, do not go in debt any more. The improvement made by the people in this regard during the past six months is marvelous, from all I hear, and I pray God that this improvement will continue until the time shall come when not only the Church will be absolutely out of debt, but when each of the members of the Church will be able to say, "I owe no man a dollar that I cannot pay." Then when we are in this position, whatever call may be made upon us or wherever we may be called to go by the servants of the Lord, we can say that we are ready to go and fulfill the call without being under obligations to anyone; we can perform

the duty that God requires at our hands, because we are free. How much better this would be than to be in the position that some of the brethren are in at present. President Snow reported this morning that some who were called on missions replied that they had a desire to go, but their circumstances were such that they really could not leave. These "buts" are put in a great many times when they have no right to be put in by men holding the Priesthood of the Son of God, who are supposed to be minute men and ready to go anywhere when called.

I also desire this morning to call your attention to the early days of this great commonwealth of ours. Allow me to refer you to the memory of that great man, President Brigham Young, and to some of the fundamental principles pertaining to our temporal welfare which he taught so strongly. One thing that he advocated long and loud was that the people should place themselves in a position to create labor for their sons and daughters. Are we doing this? I am afraid that we have almost forgotten that there was such a principle advanced. Who taught home manufacture more than President Brigham Young? Who preached oftener and stronger and put his money into those institutions more than did President Brigham Young? We are raising young men by the thousands in this fair State of ours, and do we ever stop to think what they are going to do for a living? I hope my brethren and sisters, that we will think of this, and that we will, so far as possible, establish such industries here as will give employment to our young men and young women. I also feel that the fathers and mothers of this Church should begin to realize the importance of instructing their boys to prepare themselves for future life by learning some kind of trade. Our boys, as a rule—and I think that the parents are at fault in many instances—seem to drift along without caring anything about the responsibilities of life, or thinking of how they are going to fulfill the requirements that will be made of them as husbands and fathers. They do not stop to consider these things. I want to say that this is not an undeveloped country now as it used to be, nor has it unlimited homesteads for all

new comers, and we ought to begin to think what our sons and daughters, especially our sons, are going to do for a living in the future. Take almost every institution that is started now by the people here, where skilled labor is required, and do we find Utah boys at the head of the different departments? Take, for example, the Provo Woolen Mills. Can I get a Utah boy to start in the dye room and learn the trade, and stick to it until he knows every requirement of this department? No, I cannot. The result is, we are compelled to send east to get a man who has lived in a community where it was absolutely necessary for him to learn every detail of the business, in order to take charge of that department, and it is so with other departments. I hope we will begin, as fathers and mothers, to see our responsibility in regard to our children, and take care that they learn a trade. So far as I am personally concerned, if I were possessed of millions of money I would desire every son of mine to have a trade at his fingers' ends, so that if everything were swept away from him he could fall back on his trade and make an honest living. I wish that every son in this fair State, and especially in this Church, was in this position.

I had a young man come to me a short time ago and ask for an explanation of some remarks he had heard Brother Grant make concerning tithing. He said that at a meeting the other day he had heard Brother Grant express the belief that a man who paid his tithing honestly—one-tenth of all God gave him—would be better prepared to meet his obligations with ~~the~~ nine-tenths and it would go further than the whole, and he did not believe it. He said he came to me as one who had studied financial matters, and would like to have me explain how ninety cents could go farther than one dollar. I thought a minute or two and then decided to take his own case for an example. I asked him if he would object to my taking his own case to prove to him the truth of what Brother Grant had said. Certainly not, he said. All right, said I, I will prove to you by your own acts that what Brother Grant said was an absolute fact, and I believe it is so in nine hundred and ninety-

nine cases out of a thousand, if not in every case. I then remarked to him, "I was going to a conference not long ago, and I saw you out driving on the Sabbath with a two-seated rig, at a time when you ought to have been at meeting." "Yes," he said, "I remember." "What did you pay for that rig?" I asked. "It only cost me four dollars," he replied. "What are you getting a month?" "Forty-five dollars a month." "Then," said I, "this would almost have paid your tithing on your wages for that month and you could have claimed the blessings of the Lord instead of breaking the law of God pertaining to the Sabbath." I want to say to you, my brethren and sisters, that the law of tithing is not a question of dollars and cents alone. I believe that the man who pays his honest tithing to God will not only be blessed by God himself, but that the nine-tenths will reach farther than would the ten-tenths if he did not obey that law; for the man who believes in the law of tithes and offerings, believes also in the other requirements made by God of him, and he does not spend money in breaking the Sabbath day, nor in going to places where his very soul is in danger of partaking of things that are not good for a Latter-day Saint to receive. I testify as Brother Grant testified; I testified to that young man that I believed what Brother Grant had said, and he was compelled to say that he had never thought of it in that light before. Brethren and sisters, there are thousands of dollars spent by the people in breaking the Word of Wisdom more each year than all your cash tithing amounts to. This vast sum is sent out of this State and for what? Not for the necessities of life, but for articles the use of which cause the people to break a commandment that God has given us. Let us remind ourselves of the positions that we hold. Let us understand what we are—that we are members of the Church of Christ, that we are the children of God, that we have a special work to do here, and that the Priesthood which has been given us has been given for a purpose. We should realize the importance of this authority, and labor to the end

that we will not do anything contrary to the spirit of God or the laws of this Church.

There is another thing with our young people, as well as the people generally, that I desire to call your attention to and that is, procrastination—putting off till tomorrow what we ought to do today, and thinking that we will live our religion a little better next year. The old saying that to travel by the road of bye and bye will reach the home of never, is just as true today as it ever was. Let us live our religion today. Let us do the duty of today. Let us pay our tithes that we owe today. Let us do everything required of us today, and not put it off for some future time.

My testimony to you, my brethren and sisters, is that this is the Church of God; that Joseph Smith was a prophet of the Living God; that his successors down to and including President Snow have been called of God, and that they have given the people the word of God. I hope and trust that this same testimony will be so strong in the hearts of every member of this Church, and especially in the hearts of the young men and young women, that no matter what trial or temptation may come in our way, we can say, Thy will, O Father, be done, and not mine. If we get in this position this Church will grow and increase, and we will be blessed, not only spiritually, but in every way that God can bless a son or daughter of His. To this end I ask God's blessings upon the Church and upon the people, and may peace and plenty be yours forever, with a glorious salvation in the kingdom of God, is my prayer, in the name of Jesus Christ. Amen.

ELDER RUDGER CLAWSON.

Growth of the spirit of Union—Building of Temples and vicarious work for the dead—Thoughts and desires of the Saints should be directed to their ancestors—Valuable suggestions upon this subject.

Brethren and sisters: I have greatly rejoiced in the remarks that have been made to us this morning, and in the spirit of union alluded to by President Snow. I can testify that, so far as I have been able to observe, the most perfect union exists among the First Presidency and Twelve; and so far as

my observation has gone, I can also testify that there is a spirit of union and harmony among the First Seven Presidents of Seventies, and with the Presiding Bishopric, and with the Patriarch, and with very many, if not all, of the Stake presidencies, the Bishops and counselors of wards, and the presidencies of quorums. And I believe that this spirit of oneness and union is growing upon the Latter-day Saints. Therein is the strength of this Church.

There is a subject that is very near to my heart, and I would like to say a few words upon it this morning, if the Spirit of the Lord shall give me freedom of speech; otherwise I should wish that it might be taken entirely from my mind, because I desire to speak to the Saints only that which the Lord desires I should speak, and which will be most suitable for the occasion. I will first read from an address to the Saints by the mighty prophet of these latter times, the Prophet Joseph Smith. These were his words:

And again, verily thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence, and your perseverance, and patience, and your works be redoubled, and you shall in no wise lose your reward, saith the Lord of hosts. And if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead.

Verily, thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a recorder, and let him be eye-witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord:

That in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven;

For I am about to restore many things to the earth, pertaining to the Priesthood, saith the Lord of hosts."

In another place:

"Now the nature of this ordinance consists in the power of the Priesthood, by the revelation of Jesus Christ, wherein it is granted, that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view

of the translation, whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth, and binds in heaven. Nevertheless in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth, and in heaven, and could not be annulled according to the decree of the great Jehovah. This is a faithful saying! Who can bear it?

And again, for the precedent, Matthew xvi, 18, 19, "And I also say unto thee, that thou art Peter: and upon this rock I will build my Church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Are not these most glorious words, my brethren and sisters? Even in those early days of the Church the Prophet Joseph Smith was exercised very greatly concerning the temples of the Lord, so much so, that the word of the Lord came to him, and from him to the people, that they must not cease the work of His temple, and all the works which He had appointed. Special stress was laid on this subject of the temple. The spirit of temple-work has rested down upon the Latter-day Saints from that day until this, and I doubt not will rest upon them with great power from now until the morning of the resurrection, and from the morning of the resurrection until the thousand years of the Millennium have expired. This spirit will grow stronger and brighter with this people. Was it not upon President Young and the Pioneers? Almost the first words he uttered concerning this land were made

upon this block, when, striking his cane upon the ground, he said, "Here we will build a temple of God." How glorious! ly that prediction has been fulfilled! That Temple has been erected, though he did not live to see its completion—a monument to the faith, the determination and the good works of the Latter-day Saints. Not only is there a Temple on this block, but there is one at St. George, one at Manti, and one at Logan. And shall we cease building Temples? No; other Temples will be built. There is a reason for this.

Strangers come into our midst, and they gaze upon the Temple. In many instances they say it is a magnificent building, a great accomplishment to have been commenced in the early days of the settlement of this country and to have been carried on at such vast expense until finally completed. It certainly was a great accomplishment. But, my brethren and sisters, the value of that building is not in its outward appearance, not in the expense that has been put in it, not in the beauty of its architecture, nor in the richness of its furnishings. The value of that Temple is in the ordinances which are performed therein for the living and the dead.

The keys of this great power of binding and sealing, referred to by the Prophet Joseph Smith, are with us. That power breaks down the barriers of the grave. By it both the living and the dead are made to stand before the Lord as if there were no such thing as mortal time. Moreover, the dead are made equal with the living. Glorious thought! Do we not see that God is no respecter of persons? The man who lived upon earth in a time when the light of the Gospel had been extinguished, and who therefore lived in ignorance of the Gospel, will not be consigned to endless misery because he did not accept an opportunity that never came to him, but the mercy and justice of God will reach out to that man and he will have the opportunity in the other life. Therein is the virtue and force of the binding and sealing power. It reaches into the spirit world to every soul, no matter how humble or obscure that soul has been on earth. The light of the Gospel will break in

upon him, and there will be a time in the other life for repentance and reformation. Then shall the people of the earth go forth in the temples of God and do a vicarious work for those behind the veil, as the Savior of the world has done a vicarious work for us all. We will taste of the fruits of His great work in our salvation; so will the dead receive the good fruits of our work in their behalf in the temples of God.

Is it not time, brethren and sisters, that our minds should run back and be interested in the fate and condition of our ancestors? Shall we not be interested in every soul that has passed away? Must not the chain be made complete, and the dead be connected with the living, and the living with the dead? Otherwise, we shall be rejected as a church; for the Apostle has told us that we without them cannot be made perfect, nor they without us.

Some thoughts have come to my mind in relation to this great and glorious subject, and these thoughts have relation to the missionary work of this Church. We are calling upon many able-bodied young men to go forth and proclaim the Gospel of salvation to the nations of the earth. This glorious duty and privilege is today resting upon the young men of Israel. But there are many who are not in a position to accept a call of this kind. Many are deeply engrossed in the affairs of life in a way perchance that they cannot be spared to take upon them this great responsibility. Then there are those who are so advanced in years that it would not be wisdom for them to go forth and proclaim the Gospel. Must it be said of them that they shall be denied the privilege of becoming saviors upon Mount Zion, because of the infirmities of age and the engrossing cares of life? No, it shall not be so said. There is a chance for them. If they cannot go forth into the world to win souls unto Christ, let them go forth into the temples of God and spend a portion of their time in working for the salvation of the dead. I believe that the soul of one who is dead is just as precious in the sight of God as the soul of one who is living. Need the father say to his family, "There is not much opportunity now for

me to do good; my days of usefulness are past." No; your days of usefulness are still with you; your opportunities are still present; go forth and perform this great labor.

But it will be said by many in the Church that their employment or their business connections are such that they cannot give any time to temple work. What shall be done in such cases? Men are spending their whole time, not alone in providing for themselves and their families the comforts of life, but to accumulate means and build up a fortune. This is being done by hundreds of Latter-day Saints; for God is blessing and multiplying His goodness upon the people, and the windows of heaven are opened unto us, until many are becoming rich in this world's goods. Is it not so? If you do not believe it, go to some of the Stake conferences and see the expensive vehicles that are tied all around the meeting house. Do people walk to meeting any more? Not except they live within a half a block of it or so. If they live a mile or a mile and a half away, they never think of walking. And they do not need to walk; for God has blessed them with horses and carriages, by means of which they can ride to meeting in comfort. They are being blessed in all their affairs and multiplied exceedingly, until it has come to that condition that some of our brethren in the Church hardly know what to do with their means.

The question with them is, Where shall we invest our riches? Put money in the sugar factory? Yes, by all means, because it is a good investment; it pays a good dividend. It did not pay a good dividend when the Presidency of this Church were urging the people to take hold of the industry and contribute of their means to establish it. They could not see it then; but now they can see it, and sugar stock can hardly be purchased at present, it is so desirable. However, as I was saying, the people hardly know where to put their savings.

Now, I want to tell the men of means among the Latter-day Saints of a good investment; where they can place some of their means to bring

them in a hundred per cent. Find me an investment in this country today that pays twelve per cent, or perhaps fifteen per cent, and I will point out to you a most splendid enterprise. But this investment that I allude to will pay one hundred per cent, and never fail. What is it? Lay up some of your treasures in heaven. Invest with the Lord. Put some of your means into His temple.

If you are so busily employed in looking after your material interests, which are so vast and varied that it takes all your time, send your son to the temple, and support him while he works there for you. If you have no son, perhaps you have a good neighbor, a man of God, who has no means of his own and no employment; send him to the temple, and provide well for him while he is there; look after his bodily wants, and let him work for your dead and save your ancestors.

Perhaps you will tell me that you have no list of your ancestors; you have not even a single name. I take it that that is no excuse. If you cannot do a work for your own dead, do a work for your neighbor's dead. Assist that poor man across the way who has perhaps hundreds and thousands of names, but has no means and no way of having them officiated for, and verily you shall in no wise lose your reward. When an Elder is sent into the world to preach the Gospel, if circumstances are favorable, he goes first to his relatives and acquaintances, and then he preaches the Gospel to the world. So we must labor at home. If we cannot get information concerning our own dead, let us expend a portion of our means, if we have any, for the salvation of the dead of others. In this we will manifest the spirit of true charity.

As it is at present, we find that in some instances brethren are building up fortunes for their children to quarrel over and spend when they are gone. We know by experience that we cannot take these things with us from this life, and the result is, all we accumulate of this world's goods is left behind, and trouble generally arises among children over such things.

I am reminded of an occurrence that

is said to have actually happened. One of our rich brethren died, and after a time his spirit returned to earth. He visited a friend, and this is the language that he used in speaking to that friend: "What a fool I have been. I spent days and weeks, months and years upon the earth in accumulating means, and I was abundantly successful. I built up a big fortune, and then I was called away. I passed into the spirit world, and left it all for my children to quarrel over. What a fool I have been."

Is there not a text in his words? It might have occurred to that man, while he was talking to his friend, that he could have founded an institution of learning, or endowed a hospital, or better than that, he could have created a temple fund; that is to say, he could have provided amply for each one of his children, and with the remainder, or a goodly portion of it, could have created a temple fund, to be used for the salvation of the dead; and had the fund been sufficiently large, the interest only, and not the principal, might have been expended to save his dead and the dead of others. Perhaps the thought occurred to him that if he had done this, while his body rested in the grave and his spirit dwelt in the spirit land, the means that God had given him on earth would be doing a great and glorious work and perpetuating his memory upon earth. This is one way in which we can perpetuate our memories.

It seems to me that this is a most glorious subject to contemplate. And not only shall the brethren be saviors upon Mount Zion, but the sisters, too, shall share in this glorious work; for they can go to the temple and assist in officiating for the dead. The sisters as well as the brethren shall have credit on the books for their share in this grand work. Brethren and sisters, here are the temples before us. Now let me ask the question, Who shall be worthy to go into them and to do the work that I have indicated? You know something of the power and sacredness of the work; you know something of this binding and sealing power; you know

the great responsibility of exercising that power. I ask you, Who shall be worthy to go into these temples? We have been told by our Prophet and President that the man who does not pay his tithing in this Church shall not have access to them. Not that he shall be coerced, not that he shall be frightened, by this saying of the President's; but simply because he is unworthy to go into the temple. If he violates this great commandment of God—the law of tithing—then he is not worthy to receive and participate in the blessings of the House of the Lord. It is a simple proposition. The Bishop shall not recommend him; the president of the Stake shall not recommend him. They cannot do it. It would not be pleasing in the sight of God. And they who violate the other commandments—and there are many who disregard the authority of the Priesthood, who slight the counsels of the servants of God, and who will not give ear to their teachings—are not worthy to go into the house of the Lord and officiate for the living and the dead. And that shows a very close connection between the living and the dead, between this world and the other world; for you can scarcely mention the work for the dead, except you shall say something concerning the living; and you can scarcely speak of the living, except you shall say something concerning the dead.

I believe that God speaks to us as if we were in eternity, and that whenever He gives a commandment or a law unto this Church, it is done as if there were no such thing as death or a veil dividing us from His presence. His laws are permanent and eternal in their nature; they are binding upon this world and upon the world to come; they are binding upon the living and binding upon the dead.

As I have said, this is a glorious theme for contemplation, and could not be exhausted in a sermon a month long. God bless you. Amen.

The choir sang:

All hail the glorious day,
By Prophets long foretold.

Benediction by Patriarch John Smith.

AFTERNOON SESSION—2 P. M.

The choir and congregation sang:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way.

Prayer by Elder Jonathan G. Kimball.
Singing by the choir:

Guide us, O thou great Jehovah,
Guide us to the promised land.
We are weak, but Thou art able.
Hold us with Thy powerful hand.

ELDER A. O. WOODRUFF.

Individual Responsibility of the Saints—Neglect of duties of the Priesthood deprecated—Baneful effects of bad example—Officers should be wisely selected—Saints should not take their hands from the plow.

My beloved brethren and sisters: I feel very grateful this afternoon that the Lord is mindful of his people. I thank him for the prosperity that is attending the Latter-day Saints, for the liberty that we enjoy, and for the marvelous way in which he has operated upon the people in many sections of the earth to bring about the freedom that his servants enjoy today. In standing before you this afternoon I feel very humble, and I pray that the power and inspiration of God may rest upon me that I may be led to give forth the words that he would have me speak on this occasion; for he knows the hearts of this people and the teachings that will be best adapted to their needs. I have greatly enjoyed the instructions that have been given here today. I do not know that I ever heard President Snow speak when his voice sounded clearer or more forceful than it did this morning, and this reminded me of the change that oftentimes comes over men when they are called of God to certain positions. In many instances their bodies and their minds seem to be renovated and renewed by the power of God within them. I felt in listening to President Snow's words to glorify the name of our Eternal Father for his goodness and for the abundant manifestations of his approval of this people.

There is a matter that I have thought of a great deal of late in connection with the work of our Heavenly Father, and that is the individual responsibility which the Latter-day Saints are under. I doubt very much if in our different callings we appreciate this as we ought

to do. There is too great a tendency on the part of those who bear the Holy Priesthood to try to shift responsibility onto the presiding officers of the wards or the Stakes or the Church. Did we ever think of the fact that every one of us should be as interested in the work of God as our brother or our sister? We ought not to try to shift responsibility onto some one else; but we ought to secure a clear conscience before God by faithfully discharging the duty whereunto we have been called, be that duty ever so humble.

Every quorum of the Priesthood is necessary in the Church of Christ. If it were not, it never would have been given to us. I have been alarmed at the disregard of duty shown by many men who have been honored with the Priesthood of the Son of God. Especially is this the case in the Lesser Priesthood, and in many instances it is to be found among the Elders and Seventies. This ought not to be. I feel that we will never arrive at the condition which we would like to attain until there is a renewal of interest in all the quorums of the Priesthood. Our heavenly Father has placed each quorum in the Church to perform an especial labor. The duty of the Deacon is different from that of the Teacher, the duty of the Teacher is different from that of the Priest, the duty of the Priest is different from that of the Elder, the duty of the Elder from that of the Seventy, the Seventy from that of the High Priest, and the High Priest from that of the Apostle. In some of the Stakes we discover that such an officer as a Priest has not been heard of; the homes of the people have never been visited by Priests, and they have never heard of a quorum of Priests in their Stake. The quorum of Teachers is almost as badly neglected in some quarters; as also is the quorum of Deacons.

Now there is a great and a grand work for the Deacons, the Teachers and the Priests to perform, as well as for the Elders and the Seventies. If we are not faithful in the Lesser Priesthood, how can we expect to advance? If we do not fulfill the duties whereunto God has called us, how can we expect him to honor us with greater things. There

is no young man in this Church who has been honored with the Priesthood of the Deacon and has been faithful in discharging the duties of that calling, but what has been honored with some higher calling and Priesthood. This is true also of the Teachers and Priests. There is always room for advancement in the Priesthood of the Son of God. Our Eternal Father will always honor those who honor Him and His authority.

I feel that there are officers of Stakes and wards who have taken upon themselves a grave responsibility in maintaining men and women in positions in this Church who have not magnified or even appreciated the callings whereunto the Lord has called them. And I fear that in some instances whole Stakes have suffered by the example of some member of the Stake Presidency, of the High Council, or of some other organization of the Priesthood. Men have pointed to a brother who perhaps has been retained as a High Councilor or as a Stake President, who has not honored the Priesthood that has been conferred upon him, and whose example has not been a good one before the youth of Zion, and they have justified themselves in evil conduct by reason of such examples. The presiding officers in Stakes and wards have been lenient in many instances. People have been tolerated who have not observed the Word of Wisdom; others have been tolerated who have not paid tithing, and still others who have violated other laws of God; and this course has been followed in some instances because of the desire of the brethren to keep these people in the Church and save their souls. The question is, is it better to maintain officers in the Church under these conditions, for the sake of their own feelings, than to make changes which would benefit the people in general? And is it not a fact that those who do retain officers in the Church who do not prize the Priesthood and have no interest in the work, are assuming a great responsibility? President Snow, President Cannon or President Smith cannot go into all the Stakes and wards in Zion. They therefore send the Apostles; and the Apostles never go except

they are sent by the Presidency. They go into these Stakes authorized to perform certain labor, and if they, on account of leniency, retain men in office whose example they know is bad, are they not shouldering upon themselves the responsibility of the unsatisfactory conditions found in those Stakes. If this be true of the general authorities of the Church, it is also true of the Stake authorities, when they retain in office Bishops or officers in any of the different associations who are not doing their duty? Do you believe, my brethren and sisters, that Stake Presidents will be justified in whose Stakes we have never heard tell of a Priests' quorum or a Teacher's quorum, and if we have heard tell of a Teachers' quorum, those Teachers were not doing their duty? And where Bishops allow this condition to exist, they as well as the Stake Presidents are taking upon themselves responsibilities I should not like to assume.

Stake Presidents and Counselors, High Councilors, Bishops and Counselors ought to have the guidance and the inspiration of the Spirit of God in the selection of men to fill offices. Because a man holds a certain degree of priesthood, it does not follow that he will make a good Teacher or a good Priest, or that he will make a good man to instruct the people on the Sabbath day. Bishops and counselors and Stake officers should study this matter. They ought not to send Teachers into the homes of the people who will visit for two or three hours and never do any teaching. They ought to send men out who are filled with the Spirit of God, who will go into the homes of the Saints and pray with them, and who will make a study of the people under their watch-care. Such brethren, when they see a member of a family who is not a tithepayer, will labor with that member upon that point; and if there is a member who is not an observer of the Word of Wisdom, they will labor with that one upon that particular point, and so on. They will find all the defects and weaknesses, and in the spirit of love and kindness they will labor with those brethren and sisters who are delinquent and will try to reform them.

We send out many Elders into the missionary field and spend hundreds of thousands of dollars to carry the Gospel abroad. Is it not just as important that these quorums of the Priesthood should be active and alive to their duty, and that the members of those quorums should prize the office they hold sufficiently to keep the commandments which God has given them, in order that their example may be good before the people? We find Stake officers and ward officers who do not observe the Word of Wisdom. They have their cup of tea or their cup of coffee, or they are given to smoking, and perhaps in some instances to drinking, and yet they are tolerated.

My brethren and sisters, in speaking this way I do so with the feeling that I would expect to be dealt with if I did not honor the Priesthood that God has conferred upon me sufficiently to let tobacco, whisky and other things that God has forbidden alone. I feel that any officer in this Church who will persist in indulging in these things and setting a bad example before the people ought to have at least sufficient interest in the work of the Lord to give up his position to some one who will prize and magnify the position that God has called him to. I do not believe that men who are living in open violation of the commandments of God prize their calling. They may think they do; they may think that they love the work of the Lord; but their very acts show that they do not. When it comes to laying aside their little cup of tea as Relief Society workers or as other workers in the Stakes of Zion, some cannot do it, not even for the sake of the example.

I feel, my brethren and sisters, that this is an important matter. Every Deacon, every Teacher and every Priest ought to ask himself the question whether or not he is magnifying the Priesthood that God has honored him with. For it is an honor to be a Deacon in the Church of Christ. It is a greater honor than any that can be conferred upon men in the political world, because this work that we are engaged in is God's work, not the work of man, and God will honor those who honor the positions that are given to them in His Church. Now, where

Teachers are not doing their duty, shall the President of the Church be held responsible? Would it be manly for the Bishop of a Ward to say that the President of the Church is responsible because his ward is not up to the mark in fulfilling the obligations that the Lord has placed upon them? It appears to me that this is not the spirit of the Gospel. The spirit of the Gospel is for every man to do his duty and not try to shift any responsibility onto somebody else. We are told that we are agents unto ourselves, and that we ought to be engaged in bringing to pass much righteousness. When we are placed to preside over a Ward it is not necessary to go to the President of the Church to ask about every little matter, but we are entitled to the spirit of God and to the revelations of the Lord Jesus Christ in our calling. If we are energetic and are working in the calling whereunto the Lord has called us, he will reveal many great and important things unto us, and he will bring to our minds many suggestions and ideas with regard to the government of our Ward. So with presidents of Stakes and High Councils and other officers of the Church.

I am interested in the work of the Lord. I would like to see these quorums of the Lesser Priesthood in a good active condition. It is thought by some that we have concentrated our energies too much upon Sunday school work or upon Mutual Improvement work, and we have not given that attention which we ought to do to the quorums of the Priesthood. If we have erred in this direction, we ought to correct it and labor diligently to see that every quorum is in good live condition. No Stake of Zion can be up to the mark whose quorums of the Priesthood are inactive. Inactivity is death, and there are too many dead members in the Priesthood. The man who will grow in this Priesthood and come to the front is the man who labors. And as with the man, so with the quorum. The Stake President who will develop himself and his Stake is the one who is actively engaged in his calling. If he is not thus engaged, instead of growing he will wither up, and his Stake will suffer. Now it appears

to me that the progress of the work of God in the wards and in the Stakes is of greater importance than the feeling of any man or woman; and it would seem to me that Latter-day Saints who actually believe that this is the work of the Lord, when they know that changes can be made which will benefit the work of God, they will not feel hurt or that an injustice is being done by such changes. I believe that some censure has been merited by some Stake officers for not making changes that ought to have been made. I believe that if they had made these changes manfully and under the influence of the spirit of God, and explained to those affected why they were necessary, the brethren would not have felt half as bad as it has been supposed they would.

I thank the Lord for his goodness and for the blessings which this people are enjoying at the present time. The thing for us to do is to hold on to the end; not simply to go part of the way, but to go all the way, doing the will of our Father from day to day so far as it is made clear to us.

Our labor for salvation reminds me very much of an experience that was brought to my attention this season by a colony of our people going into Wyoming. I heard of one or two of them who became discouraged before they got to the Summit in Parley's canyon, and one or two more became discouraged when they got to some other summit; while others turned back as they were going or after they got there. Now those people did not receive any reward. Their time was thrown away. Others, after they got there and engaged in the toil which was necessary to settle up any new country, became discouraged and they also left. And others will leave. This has been the history of the settlement of all our new countries. I am told that at least one-half of the people that went to Cache Valley in early days returned because they did not think they could live there. In listening to Brother Judd Brother Ricks, Brother Card and other brethren who are having experience in this same line, I can sympathize with them, for our experience is similar to theirs. There are some people who turn back all along the way. So it is on our journey and search for salva-

tion. Some are afraid of the water; they dare not go into the water to be baptized. Then there are others who after they are baptized are afraid of something else. They cannot make the sacrifice, as they consider it, of paying their tithing. They cannot keep the Word of Wisdom. They cannot be honest, or virtuous, or truthful. The result is, we find one turning off here, and another there, and leaving the ship Zion. Now, only those are benefitted who continue in their search for salvation, and in their journey toward eternal life. Only those receive a reward who pass through the hardships and the discouraging conditions and continue in the way of life unto the end. If we turn back any time before then, our labors have been in vain and we will not receive the reward. We are told that blessed is the man who endureth temptation, for he shall receive a crown of life which the Lord has promised.

My brethren and sisters, whatever position we have been called to occupy in this Church, or whatever quorum of Priesthood we are members of, the only way we can receive the promised reward is to labor constantly and to keep the Spirit of God. If we will do this, we will love the work of God more every day of our lives. I thank God that this has been my experience. I have felt better every day in the labors which the Lord has called me to perform, and my pleasure in them increases. I know this is the case with all men and women that work to bring about righteousness. Those who endure trials and temptations, those who are full of zeal and of the Spirit of God from morn until night, you will always know just where to find them. Great and glorious will be their reward.

I thank the Lord for the testimony I have that this is his work. I receive new testimonies every day of my life. I know that God is with this people, and I know that He will bless everything that is undertaken as indicated through the Prophet of God. It is enough for us to know that the Lord has indicated through His mouthpiece what should be done, and it is for us to give heed unto it. May God

grant that we may have His Spirit in all our labors; that we may be true to the testimonies we have received; that we may love the work of the Lord, and not be jealous of any department that is thriving; but that we may desire, as Bishops and Stake Presidents, to concentrate our efforts upon the part of the work which is a little delinquent, and see to it that it is brought to the front, in order that every department of the Priesthood may be united. If it is possible for the Presidency of this Church and the Apostles to be united to a man, that the president of the quorum of the Apostles can say to the Presidency of the Church that nothing in righteousness can be required of these men that will not be done, so it is possible for this to be said of the Seventies, and of the High Priests, and of the Elders, and of every department of the Priesthood, if all men will labor to bring this result about. God grant that this may be the case; that we may be encouraged, and that the blessings of God may attend every effort which we put forth toward the upbuilding of His kingdom. I ask it in the name of Jesus. Amen.

"The Holy City" was sung by Horace S. Ensign.

ELDER M. F. COWLEY.

Patrick Henry's eloquent plea for freedom—Regard of the Saints for the Constitution—Work of the Adversary—How to obtain the mind and will of the Lord—The duty to sustain the Government—The redemption of Zion—Striking experience at Galveston.

My brethren and sisters, I feel grateful for another conference, and for the opportunity of being associated with you. It is our duty to obtain the word of the Lord, and it does not depend solely upon the authority of the Church. There is a responsibility, as stated by Elder Woodruff, resting upon every member. It is not confined to those who bear the respective offices in the Priesthood, but it extends to all Saints, male and female. As I view it, there ought to be some advancement on the part of the Latter-day Saints as a whole, and on the part of the Priesthood, during the time that intervenes between our general conferences. I always feel impressed when listening to my brethren,

no matter what the subject may be which suggests itself to their minds. The one thing that is always obligatory upon every Saint is to do the duty that devolves upon him at the moment. We have heard Brother Ensign sing about Jerusalem, the beautiful city. We sometimes read in the book of Doctrine and Covenants, 84th section, a beautiful song which the Lord said should be sung in the last days. He says:

"For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness:

"And plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness,

"Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye."

President Snow, Elder Smoot and Elder Clawson testified this morning that the Presidency of the Church and the Twelve Apostles are united and see "eye to eye." I wish to say that this ought to be the status of the Presiding Council of Seventies, and I presume it is. It ought to be the condition of every council of Seventies throughout the Church. It ought to be the condition of the Presiding Bishopric of this Church, and I suppose it is. It ought to be the condition of the presiding authorities of every quorum in the Holy Priesthood down to the presidency of the last quorum of Deacons, which has been established in the Church. It ought to be the condition of every Stake presidency, of every High Council, of every Bishopric, of the presiding authority of every branch, of every Elder, of the presidency of every mission, of every conference president and of every Elder in every mission on the face of the earth. There should be an absolute unity throughout the Church. And this unity can only be brought about by a common enjoyment of the Holy Ghost. It is the only thing on this earth or in the heavens that will bring people to a unity of the faith. It was this spirit which led us in the first place to embrace the Gospel, and when we were baptized we received a title to the companionship of the Holy Ghost, and we were promised that he should guide us into all truth.

I would like to impress upon the Latter-day Saints that we ought to be guided by the Spirit of the Lord in everything that affects the welfare of this people. No Latter-day Saint bearing the Holy Priesthood ought to go to any place without the companionship of the Holy Ghost. I do not care whether it is a dance, to enjoy a little innocent recreation, or whether it is a political meeting, to consider the great questions of the day, he ought to take the Priesthood of God with him and enjoy the inspiration of the Holy Spirit in what he says and does. By that I do not mean that we ought to use our Priesthood in any manner that is not justifiable, but I do mean to say that we ought always to remember that we are Latter-day Saints, and that there is no consideration affecting the welfare of this people in which we are justified in separating ourselves from the thought that we are Latter-day Saints, and that the highest responsibility that rests upon this people is to establish the Church and Kingdom of God upon the earth. I feel that we have broken away to a great extent from the old fashioned spirit of the Gospel, if you will allow me to use that expression. I think sometimes that we have not so much faith in God as had the patriots who founded this country. When they prepared the Declaration of Independence they invoked the inspiration of the supreme God to guide them in the framing of that document. And they secured that inspiration. It was guided by the Spirit of the Lord, and the Lord had a hand in it. You remember, perhaps, reading what purports to be a speech delivered by Patrick Henry in the Congress at Philadelphia, at a time when men were afraid to stand up for what they considered to be the rights of the colonists of this country and to establish upon this land a government that should be free from allegiance to every other government. In that memorable address he made this statement:

"It is not given to our poor human intellect to climb the skies, to pierce the councils of the Almighty One. But methinks I stand among the awful clouds which veil the brightness of Jehovah's throne. Methinks I see the

Recording Angel—pale as angel is pale, weeping as an angel can weep—come trembling up to the throne, and speaking his dread message:

"Father! The Old World is baptized in blood. Father! It is drenched with the blood of millions, butchered in war in persecution, in slow and grinding oppression. Father, look! With one glance of Thine eternal eye, look over Europe, Asia, Africa, and behold everywhere a terrible sight—men trodden down beneath the oppressor's feet, nations lost in blood, murder and superstition walking hand in hand over the graves of their victims, and not a single voice to whisper hope to man."

"He stands there (the angel), his hand trembling with the black record of human guilt. But hark! The voice of Jehovah speaks out from the awful cloud: Let there be light again. Let there be a New World. Tell my people, the poor, downtrodden millions, to go out from the Old World. Tell them to go out from wrong, oppression and blood. Tell them to go out from the Old World, to build my altar in the New."

In the closing words of the speech, he made this significant remark:

"As God lives, my friends, I believe that to be His voice. Yes, were my soul trembling on the wing of eternity, were this hand freezing in death, were my voice choking with the last struggle, I would still, with the last gasp of that voice, implore you to remember the truth God has given America to be free."

This was the spirit of Nephi. Nephi declared in the name of the Lord that God had decreed that this land should be a land of liberty, and that there should not occupy it any people that would hold in servitude any other class of people. So that when in the history of this great country the question arose regarding the slavery of the black race, it was a foregone conclusion that that section of the nation which espoused their freedom, would gain the victory over those who sought to maintain slavery, because God had decreed that the people of this land should be free.

What I desire to call your attention to is the fact that the hand of Almighty God is in all these things, and when I see Latter-day Saints breaking away and feeling that they ought to be free from any considerations that would benefit the work, I feel that they are not true to the history of the country in which we dwell and to that pa-

triotism which God decreed the Latter-day Saints should exhibit. For I say that in this land there are no people that have so great a respect for the Constitution of the United States as have the Latter-day Saints. There are no people that can have the respect for it that they can. I do not wish to impeach the respect of other people for that glorious instrument, but the depth of the respect that is entertained by the Latter-day Saints is based upon their knowledge of the purposes of God concerning this land and the institutions which God inspired the people to found. The Roman empire prior to the coming of the Savior tolerated all classes of religions, no matter what dogmas they taught, and this policy was maintained until the Son of God came and established His Church. His Church, however, came in contact with the institutions of men, but it did not seek to injure any of these men. It was established for the salvation of the human family, to lift them upon a higher plane, and to point them the way to eternal life. It was the only plan of salvation, devised in the heavens above. Because of the freedom granted to all religions by the Roman empire, Jesus was enabled to establish His Church upon the earth. So in these last days God inspired the founders of this country for the same purpose. They sought the inspiration of the Almighty when they framed the Declaration of Independence and the Constitution of the United States. We read in the book of Doctrine and Covenants that God raised up men and inspired them to frame the constitution of this land, and many of these men laid down their lives in defense of human liberty and to lay the foundation of a government upon this land which should be a palladium of human rights, unequalled by any other civil government upon the face of the earth. God says He inspired the Constitution; and every law made in pursuance thereto He declares to be a righteous law, and every law not in pursuance thereto an unrighteous law: "And whatsoever is more or less than these cometh of evil." He further states that the Saints of God are justified in upholding the institutions of this coun-

try; and in those days when the Constitution had not been infringed and trampled upon by ungodly men, he said that no man had occasion to break the laws of the land in keeping the laws of God. He also said that righteous men should be selected to administer the affairs of government, men who would uphold the Constitution of the country and who would maintain the rights of the people in every State.

I want to tell you, Latter-day Saints, that we have not got out of the woods yet. No circumstances will arise in this country that will affect the welfare of this people, either from a religious, a political, a financial, a social, business, scientific, or any other standpoint, but what Almighty God is bound to have something to say in regard to them. He may not come out and say it through the voice of the Prophet of God; but it is expected that every Latter-day Saint is a prophet of God, and that he will get the will of the Lord to Guide him in all these matters. What did Moses say to those who sought his rebuke of some persons that had prophesied in Israel? Why, said he, "I would to God that all the Lord's people were prophets." We ought to be prophets, and we ought to seek the mind and will of the Lord on every subject that arises. If we will do this, we shall know for ourselves. Unless we feel this way I believe I am justified in saying that it will be a long time before we shall be able to sing this song contained in the 84th section of the Doctrine and Covenants. In all affairs, in whatever arises, we ought to seek the mind and will of God thereon, and try to understand what will be for the best interests of the Latter-day Saints. We are justified in so doing. There is not one principle of the Gospel that will lead me to entrench upon the right of a Methodist, a Baptist, a Catholic, an infidel or any other man, no matter what his religion or his politics may be. There is not one covenant of the Holy Priesthood that will lead me to do this. I have read the secret oaths and covenants of some of the combinations that exist in this land, and I want to raise my voice against the Latter-day Saints identifying themselves with these "tares," which are being bound in bun-

dles prepared for the burning. Their covenants are the cords that bind them. I say that every Latter-day Saint who keeps his covenants made in the waters of baptism or elsewhere will be a good citizen and will never infringe upon the rights of any people; but he will take a course that will exalt the people and that will tend to the maintenance of freedom upon this land. We are interested in this country. This is the land of Zion. This is the land where Adam dwelt. This is the land where he built his altar and offered sacrifice to God. This is the land where the Gospel was first revealed to the children of men. This is the land where the ordinance of baptism was first performed upon this earth. This is the land where the Holy Ghost was first given to man. This is the land that God has always led people to when He wanted to secure unto them the best of freedom. He led people from Jerusalem at different times, and he established them upon this land. He gave them Prophets and Apostles and inspired men, and He bestowed upon them the inspiration of the Almighty to guide them in all walks of life.

I feel impressed upon this subject. It seems to me that the Latter-day Saints are not controlled as they ought to be by the Spirit of the Gospel in some of the walks of life. It is the right of every man and woman in this Church to have a testimony of the Holy Spirit as to how to act in all these matters. I have sought the Lord in regard to these things long ago and this is how I feel. Let me remind you that the devil is not dead. The adversary of righteousness is working his heaven among the Latter-day Saints. He is trying to destroy the youth of this people by seducing them from the paths of chastity and virtue; by filling their minds with skepticism, and by establishing in their hearts the idea that there are some things connected with the people of God concerning which the servants of God ought to keep their mouths shut. Now, I know the men that founded this commonwealth and the enterprises of this land. They came here when it was a howling wilderness and laid the foundations of material prosperity in these mountain valleys. They established

the institutions of learning. They have built the Temples of God from Cache Valley on the north to St. George on the south. And I know that they have been men of God, every one of them, from the Prophet Joseph Smith down to President Lorenzo Snow. I know that the servants of God have His mind and will; and the Latter-day Saints can have it too. I want to tell you how you can get it. As I started out to say, it is by the daily performance of every duty that devolves upon us. You show me a man who is constantly engaged in prayer and supplication, and I will point to you a man that does not have to be preached to in regard to the subject of tithing; he does not have to be urged to send his children to Sunday school, and to get his boys into the quorums of the Lesser Priesthood. He is so full of the Spirit of the living God that he wants them there all the time. The man who attends to his family prayers and to his secret prayers, the man who pays his tithes and offerings, the man who shows his willingness, when called upon, to carry the Gospel to the nations of the earth or to act in the capacity of a Deacon at home, that is the man who will obtain the mind and the will of the Lord. I have seen not only the hand of the Lord, but the hand of the adversary working its way among the Latter-day Saints. Satan is seeking to divide them and to poison their minds in regard to the authorities of the Church and the leaders in the various Stakes of Zion. Men have said that they must not seek for counsel, and at the same time they have sought counsel from men who possess the spirit of apostasy. They have sought counsel from men who to my personal knowledge have secured their livelihood from the Latter-day Saints and have spent their nights playing cards and talking against the Authorities of this Church. You can seek counsel from that class of men, but if you seek counsel from President Snow or from Apostle Merrill, who presides over the Cache Valley Stake, or from some of the brethren who preside over the Stakes in Idaho—I say if you seek counsel from these men as to what would be for the best interests of the people in this inter-

mountain region, oh, you are going to the wrong kind of men! Now, I want to say that I am going to these men for my counsel. I propose, God being my helper, (I do not say this boastingly, for I feel that I am the weakest among my brethren) to know the mind and will of the Lord on all subjects; and whether in casting a political vote or in lifting my hand to support the Prophet of God, I propose that the chief consideration in my heart shall be, what is the will of the Lord? I want to know His will. Are we the people of God, or are we not? Has God changed? No. Has the everlasting Gospel changed? No, and it never will. It is the same yesterday, today and forever.

There are a certain class of pious men among us that I call hypocrites. They are "too good" to do anything that is not considered just right by the world, whether it is right in the sight of God or not. They are after the order of the men who, in the days of Jesus, sought to bring Him into disrepute, and even impeached the honor of His birth, because they did not understand it. They are the kind of men that condemned Rahab, the harlot, because she hid the spies. Why did she hide the spies? Was it to infringe upon the rights of the people of Jericho that she hid them and preserved them from those miserable minions of the law? No, she did it for righteousness sake, to protect innocent men in their liberties. What does the Apostle Paul say about that woman? He said it should be accounted unto her for righteousness. God commanded Abraham to offer up his son Isaac, and yet it had been written, Thou shalt not kill. Abraham withheld not his son. He took him to the altar. He prepared the kindling wood, and proposed to sacrifice his son upon the altar, in obedience to the command of God. He did not know that God would provide a ram in the thicket, or that he would send an angel to say, "Lay not thine hand upon the lad, neither do thou anything unto him for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me."

Brethren and sisters, we do not want to be hypocrites, and we do not want to be so cowardly that we are afraid

to ask God for His Holy Spirit and for that inspiration which has been sought for by men of this country from the days of George Washington down to the present. There are no people in these United States who have been more patriotic to the institutions of our country than the Latter-day Saints. Have they ever lifted their hands against the Stars and Stripes? No. Have they ever lifted their voice against the institutions of this country? No. And I wish we had no men that would raise their voice against the administration of our country, but would uphold and sustain it, no matter what might be the politics thereof, and treat the men who are elected to office in our country with that respect which is due to them by virtue of their high position and the trust committed to them by the franchise of the American people. But the Latter-day Saints have been true to their country. They have furnished soldiers to fight its battles, some of whom have laid down their lives in defense of the Stars and Stripes on the soil of Cuba and in the Philippine Islands. Whenever this people have taken issue with any enactment, it has been in a lawful manner. They have tested the constitutionality of laws passed by the Congress of the United States directed against them. When there has been a ruling in the courts of our Territory that has been esteemed unconstitutional, it has been appealed to the highest court in the Territory. When that body has sustained the lower court they have appealed it to the Supreme Court of the United States, but they have never lifted the hand of violence; they have never resorted to mobocracy or to anything of that kind. When the Supreme Court has given its decision the Saints of God have rendered obedience to that decision. I say that we have made more sacrifices in the interest of respect to our country than any other class of people in it. My advice is to sustain those men who will sustain the enterprises which have been established by sacrifice among the people of God. I want to see men sustained in this country to administer the affairs of the government who will not turn aside the citizens of any State when they are oppressed by mobocracy by

saying "Your cause is just, but we can do nothing for you." I want to see men sustained in this land who will uphold the Constitution of our country, and who will dare defend its citizens in every State and every Territory.

I want to encourage you, brethren and sisters, to do your duty, to pay your tithing, and to say your prayers, and to sustain the quorums of the Priesthood. I wish that our Lesser Priesthood quorums would take up such a program as we have in the Mutual Improvement Associations. I wish that all the members of the Priesthood would exalt their quorum and make it the chief consideration in the Church, because God has founded it. He founded the Deacon's quorum, the Teacher's quorum and the Priest's quorum. All these other associations outside of the quorums of the Holy Priesthood are helps in government, and good ones too, and ought to be sustained in their place. If we will seek the mind and will of the Lord on all subjects the Lord will bless us; He will advance us; and the words of the Prophet Lorenzo Snow will be fulfilled in the not far distant future by steps being taken looking to the redemption of Zion and planting the feet of the people of God on that land. Why were they driven from this land? Well, I believe that they were driven from the land of their inheritance because they became like the world. They would not accept the United Order; they would not listen to the counsels of the Prophet of God upon all subjects, which they could have done without interfering with the welfare or interests of any people upon the face of this land. Let us not forget that we are Latter-day Saints. We are not narrow-minded, either. Do not we send the Gospel to the nations of the earth and ask the Elders to preach it without money and without price? Are we not willing to make any sacrifice for their salvation? When they have smitten us on the one cheek, have we ever knocked them down? When they have mobbed our Elders and slain them, have we ever returned the compliment in the same way? No, our course has been one constant chain of devotion to principle and to human liberty upon this land.

Let us do our duty, and then some day we will sing this song that I am about to read; and there will be more in it than there is in a great many songs we sing. Some of the songs we sing do not amount to much, because we do not exemplify them in our lives. I have helped to sing "We thank the, O God, for a Prophet," when I knew we hardly meant it, especially if anything outside of religious matters came from the Prophet of God. Lots of times we sing "The Spirit of God like a fire is burning." But after a while we will sing this song which came to my mind when I first arose.

"And plagues shall go forth."

That reminds me of Brother W. T. Jack and myself in Galveston last spring. I shall always remember it, for as we entered that city I said to Brother Jack, "I would like to lift up my voice in this city and say that the judgments of God are coming upon the people." But we only had a few hours there and not much money to hire a hall, so we let it go, and we left upon the train for Houston. I had a feeling of sadness in my heart that I had not lifted my voice in that city and warned the people of the judgments that were coming upon the earth. Brother Jack will remember our conversation. There was an editor there, Mr. Clarence Ousley, who entertained us kindly, and who wrote a column and a half regarding the Latter-day Saints and what he had seen in Salt Lake City. He came here and looked around the city, and though he came with prejudice, he left with a feeling that these were a good people, and he wrote a column and a half in our favor. What occurred to him during the flood at Galveston? He gathered the neighbors into his house, and he and his family and every soul in the house were saved. The judgments of God went all around them, but they were spared. Now we want to warn the nations. I was down in Chicago a year ago with President Kelsch. I had been down in the Southern States and in the Southwestern States also. I am glad that in Chicago and in other cities in our land the Elders are not afraid to stand up and defend every principle of the Gospel. We are living in a land

of liberty. It is a land upon which any political or financial interests which God has decreed to establish and maintain His government forever. I am glad therefore, that these Elders dare to defend the truth, no matter what it is. God bless them. The more the truth is assailed the more of the Holy Ghost they enjoy in defending it. After a while God will rule upon this land. He said that Jesus Christ should be the king of this land and no human king should reign here. It was a foregone conclusion that Maximilian could not remain Emperor of Mexico, for this is a land of freedom. God laid the foundations of it that He might bring forth His Church and establish His Priesthood upon this land. Therefore, I say do not forget that you are Latter-day Saints. At the same time we can remember the injunction of Jesus. He said: "Make to yourselves friends of the mammon of unrighteousness." If you will follow His counsel you won't forget that, and you can make to yourselves friends of the mammon of unrighteousness without being unrighteous yourself.

I am going to read to you this beautiful song and then sit down. If I have said anything wrong, I am willing to be corrected by President Snow or any of the brethren. I want to learn the truth. I want to be controlled by the truth. I want my heart to be in the work of God. I do not want to have

would make the work of God secondary.

"And they shall lift up their voice, and with the voice together sing this new song, saying:

"The Lord hath brought again Zion.
The Lord hath redeemed His people,
Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed His people,
And Satan is bound and time is no
longer;
The Lord hath gathered all things in
one;
The Lord hath brought down Zion from
above.
The Lord hath brought up Zion from
beneath.

"The earth hath travailed and brought
forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her
God;
For He stands in the midst of His
people.

"Glory, and honor and power and might,
Be ascribed to our God; for He is full
of mercy,
Justice, grace and truth and peace,
For ever and ever, amen."

Brethren, and sisters, respect the
Prophet of God, listen to his counsel
and do not seek to give him counsel.
God bless you. Amen.

The choir sang the anthem, "Let the
Mountains Shout for Joy."

SECOND DAY.

Oct. 6, 10 a. m.—The choir and congregation sang the hymn which begins:

Come, let us anew our journey pursue.

Prayer by Elder George Reynolds.

Singing by the choir:

Softly beams the sacred dawning
Of the great millennial morn.

PRESIDENT LORENZO SNOW.

I want to say just a few words. What I say may not be necessary to a large portion of this audience, but I want the Latter-day Saints to understand and think of the object of their coming together. It is only once in six months that we have such an oppor-

tunity as we have today, and I wish to remind the Latter-day Saints that the advantages we receive today or tomorrow, while gathered here, will be according to the spirit that we exercise individually. The Elders may address you here, and yet no particular advantage is secured unless you have the spirit and exercise the faith that it is our privilege to exercise, that we may be blessed to understand such things as may be spoken. We had a beautiful meeting yesterday, and the Spirit of the Lord was poured out greatly upon the Elders who spoke. We wish the same today, and we would

like the Latter-day Saints to forget everything outside of the meeting, and try to exercise faith that the speakers may advance such principles as will be most to our service.

ELDER ANTHON H. LUND.

Temple work—Baptism for the dead—To be born of water and of the Spirit—Be diligent in the Search for Genealogies—Work of the Genealogical Society—Missionaries should keep records—Religion classes. 3

Our meetings were enjoyed very much yesterday, and to me they were spiritual feasts. I hope that our meetings today and tomorrow may be like them, that we may enjoy a rich portion of the Holy Spirit.

I was much impressed yesterday with Brother Clawson's remarks concerning temple work. I thought to myself, What a glorious principle this is! How thankful we are that the Lord brought this forth through His servant Joseph. It was in the latter years of his life that he was more deeply impressed to lay this matter of salvation for the dead before the Saints; but it was not a new principle. Though he preached and wrote upon this subject a year or two only before his death, still we find this principle referred to in the revelations given to him in the early years of the Church. In that glorious vision given to the Prophet Joseph and Sidney Rigdon concerning the different glories, we are told about a certain class that had not received the Gospel while alive, but had received it in prison after death. This shows that the Lord gave His Saints to understand at that early day that there is an opportunity for salvation after death. It manifests the great mercy of God, and places salvation beyond the narrow bounds within which it is placed by other denominations. The Prophet Joseph could not have received this from man, because man did not teach this doctrine. It was revealed to him, and he gave it unto the people. In looking upon and examining this principle, we cannot help but be struck with the wisdom and mercy of God in providing salvation for the many, many millions that have died without a knowledge of the truth. Even before this allusion to the principle of salvation for the dead was made, it was given unto the Prophet Joseph. That first night when he received a visit from the Angel Moroni, the angel ex-

plained to him several principles that were not known to the world, and he also explained several chapters of the prophets. Among others, he alluded to the prophecy in Malachi, to the effect that Elijah should be sent to turn the hearts of the children to the fathers and the hearts of the fathers to the children. Who had understood the deep meaning in these words? When the Lord revealed more to Joseph we began to understand it, and now we know that that prophecy pertains to salvation for the dead. I suppose that the boy Joseph did not understand the import of the prophecy at the time, but the Lord wanted these things brought forth. They were not evolved as the Church grew, but they were principles given before the world was. Hence in these first revelations to the Prophet they are pointed at and indicated, and gradually, as the people were ready for them, they were explained.

These principles are not new. They were understood by the prophets of old and by the writers of the New Testament. Paul alludes to the ordinance of baptism for the dead. I have attended several funerals in England, and I have been surprised to hear them repeat the 29th verse of the 15th chapter of I Corinthians:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

How few understood the meaning of the words in this verse! Paul understood them, and I believe the first-day Saints understood this principle clearly, for Paul uses this as an argument in favor of the resurrection. What would be the use of being baptized for the dead if the dead rose not? That was his argument. The Saints no doubt practiced the principle in those days, because we find in the Church afterwards that decrees were made against the custom of being baptized for the dead. Some ten hundred years after, up in Russia, when some of their princes were converted to Christianity, they felt impressed to ask for that ordinance to be performed for their forefathers. Whether they had any knowledge from the history of the first-day Saints, or not, I do not know; but such an or-

dinance was actually performed in Russia. The Apostle Peter undertood the principle of salvation for the dead, and our Savior understood it, and, I believe, laid it before the congregation in Nazareth. After he had been out teaching and returned to his home at Nazareth, he was called upon to read from the roll, as was the custom in their synagogues, and when it was handed to him he read from the 61st chapter of Isaiah. When I was in Nazareth I visited that synagogue (at least, they tell us its is the same), and when I stood inside that old building, I wondered where He had stood when He spoke on that occasion, and I thought of the glorious doctrine that He alluded to—salvation for the dead. I wish to read a few verses from this chapter:

"The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

"To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

He read these verses, which describe His own mission. Among other things, His mission, He tells us, was to liberate the captives and to open their prison doors. This part of His mission He did not fulfill while living in the flesh, so far as we have any account, but we have an account that He fulfilled it afterwards. Peter tells us that He preached to the spirits in prison—those that Job speaks of when he says that they should be brought forth out of the pit and out of their prison. Jesus went and opened their prison doors; He led captivity captive; He brought joy to the many millions that were waiting in prison, for His coming, who were there because at one time they had rejected the Gospel. They belonged to the antediluvians, and when Noah preached the Gospel to them they rejected him; hence they had a long time to wait, but finally the joyful tidings came to their prison house. Jesus went and preached the Gospel to them, and salvation was offered to them once more. They had learned by sad experience what it meant to reject the Gospel.

This doctrine of salvation for the dead does not have the effect, as some say, to make men neglect the present opportunity, thinking that there will always be a chance for them. For there is punishment meted out to those who reject the Gospel. It was a long time for the antediluvians to wait before the door of grace was opened unto them. We endeavor to impress upon the hearts of men the necessity of repenting and of living according to the commandments of God in this life. We want all men to understand that there is a law which must be obeyed by every one who shall enter the kingdom of God. Jesus laid it down to Nicodemus when he said that no man can enter the kingdom of heaven, except he is born of the water and of the spirit. The many millions that have passed away without having obeyed this ordinance, if they shall enter the kingdom of heaven, must be born of water and of the spirit, and as this cannot be done in the spirit world, God has provided that that ordinance may be performed for them here upon the earth. We cannot avoid obedience to this law and still be permitted to enter the kingdom of God. Here is the mercy and grace of God manifested unto His children, in that He has devised means whereby they can receive the blessings even after they have departed from this life. You who have entered the Temples of God and performed ordinances for your dead, know what a glorious work it is. You have unselfishly labored for your relatives, and you have been blessed in doing so, for your testimonies have been strengthened, and you have felt that you were in the presence of departed beings, and that you were bringing blessings unto them.

The reason why I dwell on this subject this morning is because many of the Saints who are imbued with a love for their relatives, and who would like to enter the Temples and do work for them, cannot do so because they have not their genealogy. Now, my brethren and sisters, we want you to be diligent in your search for genealogies. For this is a day in which the hearts of the children are turned unto the fathers. As soon as the Prophet Jo-

seph brought this doctrine before the world and the necessity arose of searching for the fathers, the hearts of the people were turned that way. The Lord worked on the hearts of men, genealogical societies sprang up everywhere; men began to search for the the names of their forefathers, and many works have been published on this subject. Those who put forth these efforts had no idea of salvation for the dead, but the work of these devoted men has come to the Saints as a very great blessing. We want to gather up all we can in this regard. Many of the Saints are not acquainted, perhaps, with the fact that we have a genealogical society in our midst. We have some four hundred volumes on genealogies, and we want to get more. We would like to get all that is published, both in England and in this country, that can be of any aid to the Saints; and as the same spirit works upon the hearts of men in Germany, Denmark and other countries, we want to gather the information collected there. They are working now in those countries in this direction. In Denmark, Sweden and Norway it will be a difficult task to gather genealogies, on account of the change that formerly took place in names, the children being called after the first name of the father. This changes the surname from one generation to another, like it was in olden times. In the Bible we read of Simon Bar-jona. "Bar" means son—Simon Jonason. Hence it is hard to trace the names of families in those countries. Yet there are several archives in Denmark where we can obtain genealogy, and as the opportunity opens in Sweden and Norway we want to have brethren there to work in this line. We have agents in Germany and Switzerland, so that our German and Swiss brethren can be helped in getting names of their relatives. The same may be said concerning New England. The society is trying to open communication with all the countries from where the Saints have come. Now it costs a little to get work of this kind done, and we would like our brethren who are interested in obtaining genealogy to become members of the society. It requires only a small entrance fee, and you will get

that back in paying less for your names and in having the chance to visit the library and search the books that are already on hand. All that is paid in will go toward increasing our library of genealogical works. I hope that this matter will be remembered by the Saints. If you write to the Genealogical Society at the Historian's office, you can obtain all the information we can give you and we will help you to get more.

I want to say a few words in regard to records. We advise our missionaries to keep diaries on their missions and to jot down the events of their lives. These by and by will be very precious. Many of our brethren from the early decades of the Church have kept records. We would like to get hold of these day-books at the Historian's office, so that if there is any new matter or anything that might give a sidelight upon events already known, we may obtain the information. We have men at the office, such as Andrew Jensen and others, who are well acquainted with the events of our Church history, and who can soon gather out of such day-books things that are not known and that will be a help to us. We would not ask children who have possession of their father's records to give them to the office; but if they would lend them to us, we would gather from them what would be of use in our Church history. There may be some who would like to have them deposited in the Historian's office, and we would be glad to take them, mark them, and keep them safely. We are a people that make history every day; but we want this history written by ourselves. When you read history you find many a character that is described to you far different from the reality, because his history has been written by an enemy. Many of the sects that have sprung up since the days of the Apostles have been represented to us in a very unfavorable light, because their histories were written by their enemies. We do not want coming generations to read our history in a different light from the real truth.

Before I sit down there is another matter that I would like to lay before our brethren. It is now time for school. During the summer months our religion

classes have not been maintained, except in a few places. Now that the school year has commenced we hope that the superintendents and teachers of religion classes will see to it that the classes are again started and that renewed interest is taken in this good work. We have just issued a new edition of outlines, explaining the religion class movement and the procedure, and any of our superintendents or teachers can obtain this by writing to Superintendent Maeser. We hope that this work will not lag, but that we will all see the necessity of giving our children that kind of education that they cannot obtain in our district schools, and that we cannot give at home because we have not the time. This religion class movement has been established in order that our children may be trained religiously as well as mentally and physically, and I trust that we will not neglect it. May God bless you, brethren and sisters; may our conference be a feast indeed unto all present, is my prayer, in the name of Jesus. Amen.

"My Shepherd is the Lord my God" was sung by Sister Luella Ferrin.

ELDER M. W. MERRILL.

Proper care of Children—The duties of Teachers—Consequences of neglecting the people—The duty of paying tithing—Promise of a man like unto Moses.

I have heard it remarked that it paid a good many people to come to conference to hear the singing alone. But a great many things are treated upon in the general conference which supply many wants and answer many inquiries among the Saints. We are here for mutual improvement and for instructions which will apply to us when we get home. There is no doubt in my mind that if the Latter-day Saints throughout the Church were fully up to their duties we would have conditions superior to what they are now. There is a laxity on the part of many of the Latter-day Saints. I believe, however, the Saints are improving. Still there is room for more improvement in the affairs of our lives. We have an organization in this Church which the Lord has given us. It was not instituted by man, but by the inspiration of the Holy Ghost. This organization has

been multiplied somewhat in the last few years, and no doubt will be multiplied more in the future as we advance and become better acquainted with the Gospel. There are a great many of our young people born and reared in these mountains who need our care and attention as well as that of their parents.

I have thought sometimes that many fathers and mothers do not give that attention to their children which they ought to have. They turn them over to the organizations of the Church; in the first place, to the Primary, and then to other associations as they grow older; and they neglect them at home. I have heard young men say that their fathers never asked them to pray in the family, and I have heard girls say the same. This shows a lack of attention on the part of parents. I am quite confident that many of the organizations in the Church are neglected. Take for instance, the Teacher's quorum. Every ward in the Church is supposed to have efficient men to labor as Teachers among the people. I believe that this important organization in the ward is in many instances, materially neglected. If the duties of Teachers were carried out as the Lord designed they should be, we would see a marked improvement in the midst of the people. These Teachers are not confined to spiritual things. They can talk and advise about temporal things also. In many instances, however, Teachers' visits are hurried over while in others they are put off. If the Teacher is expected to visit once a month, he puts it off till the last day before the Bishop requires him to report, and then he hurries around and does not take the time that ought to be taken. I know whereof I speak in regard to this matter, because in the early days I was trained under Brother Jedediah M. Grant. When the Teachers in the district where he labored all did their duty, it was called a reformation. We had quite a reformation in all the Church at that time. I remember very distinctly in the ward where I lived, Brother Grant on one occasion called all the Teachers to the stand. We met in the bowery, and had a board about sixteen feet long, put on some posts for the stand. There were twelve

of us in the ward, and we had to stand up there in a row. He wanted us all to pray, each one in his turn, commencing on the right and going to the left. Someone asked Brother Grant afterward why he did that, and he replied that he wanted to see whether those young men had the spirit of prayer, so that he could judge if they prayed in the households of the Saints. I was quite a boy at the time, and when it came to my turn I hesitated a moment or so. Brother Grant happened to be kneeling right behind me, and he turned around, grabbed me by the leg with his hand and said, "Now, you pray." Well, it nearly scared all the pray out of me. But it was an object lesson and one that was very profitable to me. How many of the Teachers who go into your homes, gather the family together and pray with the family or ask some of the family to pray? I question whether this is very strictly attended to. Now, it is the Teacher's duty to talk about all matters of interest to the Saints, connected with the kingdom of God. It is their business to inquire of the family if they pay their tithes and offerings, that the poor may be sustained and the hands of the Bishop upheld. In going into the congregations of the Saints it is very seldom that I hear an Elder pray for the Bishop, or for his counselors, or for the Teachers. Teachers need not discuss the condition of the weather, for this is not part of their duty. They should go into the houses of the Saints enjoying the Spirit of the Lord, that they may have a refreshing from the Lord with that family. They go there to bless the family and to do them good, and in order to do this successfully they must concentrate their minds on the object of their labor in the midst of the people. By these means the Saints are instructed in their homes. When we find invalids in the households of the Saints who are unable to attend the gatherings of the people we can comfort and bless them. If this were carried out as the Lord has designed it, the people would become more and more united, and they would be determined to do their duty in paying their tithes and offerings and in attending their meetings. If the teachers did

their duty in every ward, people would feel that they ought to go to meeting. I have heard people say, "We have not seen a Teacher in our house for a year," or for six months, as the case may be. This is not as the Lord designed it and there is some responsibility resting upon the presidents of Stakes and their counselors in regard to this matter. The Lord gave a revelation to President Taylor in his time on this subject. It does not matter how isolated the Saints may live, they are in somebody's ward, and they should be sought after if it takes two or three days to find them. I can remember when Brother Preston was president of the Cache Stake and I was one of his counselors, it took us just one month to get around the Stake and visit the Saints, and then we could not get to all the wards. The Stake at that time ran from Logan to the Montana line. Stakes now are smaller, and they are within the reach of every President. The wards are within the reach of every Bishop, and the teachers can find the people, if they are so inclined. Bishops and Presidents of Stakes should be aroused to the importance of this matter, because when the people are neglected, the Church is neglected, the poor are neglected, the tithes and offerings are neglected. Hence we cannot afford, as officers in the Church, to neglect our duty. If we do the Lord will hold us to account for it.

I believe that a president of a Stake should have a meeting with his counselors at least every week. They should sit down together, sing and pray together, and see what the Lord will suggest to be done in that Stake of Zion. I think Apostle Lyman has advocated this idea. I do not know how far it is attended to, but I say to you, my brethren, it ought to be attended to in every Stake of Zion. Then, following in the same line, every Bishop in the Church should meet with his counselors and talk over matters pertaining to the ward. Just as sure as you do this, you will always find something to talk about that will be of interest and benefit to the ward. If we do not come up to the expectations of the Presidency of the Church, it is because we fail to some extent. We may not fail as individuals, but we

fail collectively. If we all did our duty the Church would be improved and the tithes and offerings would be increased. I understand they have increased; but they have not increased enough yet, because the Saints throughout the Church do not all pay their tithing. We call upon all, whether in the Church or not, to pay their tithing. Some who are not in the Church will do it if you call upon them and ask them. Represent to them that they are living upon the land of Zion and that this is the principle upon which the land is to be sanctified and to bring forth of its strength, and you would find that people who are not in the Church would pay their tithing, and it would be the means of bringing them into the Church, because the Spirit of the Lord would work upon them and He would manifest Himself to them by dream and by vision, until they would see the propriety of joining the Church.

These are questions that have my attention from time to time, and I think they are of importance to the Church. You will read it in the Doctrine and Covenants that the Lord at some time or other was going to raise up a man like unto Moses, to lead the people out of bondage. Well, that man may be President Snow, for aught I know. The Lord seems to be working upon his mind to try and lead His people out of bondage. President Snow is working at it all the time. He wants to get the Church and the people out of bondage. Therefore, I say, the man like unto Moses may be President Snow, for aught I know. I do not know who it is. If it is not President Snow, it will be some man a great deal like him, whom the Lord will raise up in a natural way.

I was much delighted with the remarks of Brother Clawson and Brother Lund in regard to Temple work. I can bear testimony that they are true. The Lord manifests Himself unto His Saints in the Temples. These manifestations are private. They are not talked abroad, but many of the Latter-day Saints who have entered into these sacred places have had manifestations from God in approval of the work they were doing for their kindred dead. Let us not neglect this important thing, in

connection with the other duties that pertain to our calling.

I pray that the Lord may bless the Saints and fill all our hearts with love toward one another; that we may put away our bickerings and our fault-finding, and turn unto the Lord with full purpose of heart, that He may endow us richly with His Spirit; that our mission on the earth may be filled up in usefulness, so that when we get through it may be said of us, Well done good and faithful servant, enter thou into the joy of thy Lord. God bless you. Amen.

ELDER JOHN W. TAYLOR.

Binding, sealing and blessing power of the Priesthood—Patriarchal office not always appreciated—Every authoritative change of officers should be cheerfully accepted—Example of Hyrum Smith.

My dear brethren and sisters: I humbly pray that our Father who is in Heaven will bless me with a portion of His Holy Spirit this afternoon, that what I shall say may be in accordance with His mind and will. I feel to bear testimony to the truth of all that I have heard during this conference. I have felt so much like we always feel, I suppose, at our conferences—that this is one of the best conferences that I have ever attended.

There is a question that I would like to speak to you upon a little. It seems to be very much in line with the remarks of several of the previous speakers. To commence with, I desire to make a quotation that was made by Elder Clawson yesterday. It is the words of our Lord and Savior to Peter, (Matt. 16, 13-19.) the presiding Apostle, after Peter had received the revelation from God that Jesus was the Christ Jesus said:

"Whom do men say that I, the Son of Man, am?"

"And they said, some say that thou art John the Baptist; some Elias; and others, Jeremiah, or one of the prophets.

"He saith unto them, but whom say ye that I am?"

"And Simon Peter answered and said, thou art the Christ, the Son of the Living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

It is the latter remark I wish to refer to more particularly. Peter at that time held the same position that President Lorenzo Snow holds today, and this was a very great endowment that he received from the Lord Jesus Christ, to bind on earth and it should be bound in heaven, or to loose on earth, and it should be loosed in heaven. This same power has been bestowed in these days. It is our custom when we marry a wife to go to the man who holds this great power and by His authority we are sealed together in the holy bonds of matrimony for time and for all eternity, according to the promise of the Lord Jesus Christ, and we will be husband and wife in eternity. There are many other eternal blessings that have been given unto the children of men. I wish to refer to a great promise that the Lord made unto Abraham, our forefather. The Lord was very much pleased with Abraham and his course in life. But Abraham would be a very unpopular man today. Out of all the millions of people that dwelt upon the earth then, the Lord saw fit on one occasion to visit His servant Abraham, and while He was there He gave him commandments. He said unto Abraham:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee;

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing;

"And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed."

Here is another instance of a man whom the Lord visited and conferred divine authority upon, to bless the children of men, and they should be blessed, or to curse them and they should be cursed. in accordance with the authority, Abra-

ham blessed his son Isaac; Isaac blessed his son Jacob; Jacob blessed his twelve sons from his four wives, and they became the founders of the house of Israel. In this Jacob officiated as a Patriarch, and he not only blessed his sons, but he prophesied what should befall them, even unto the latest day.

I refer to these instances that we may have before our minds the fact that it has been the custom in various ages of the world to exercise this divine authority for the benefit of the children of men. Enoch, the Prophet of God, also officiated in this Patriarchal order, and Enoch was a friend of God. The Lord our God talked unto him as one man talks to another, and Enoch became so familiar with the mind and will of the Father that he not only led his people out of bondage, but he brought them to see eye to eye. They became of one heart and of one mind. and the Lord was so pleased with them that He took Enoch and his city unto Himself.

I wish to draw your attention especially to the Patriarchal order that has been revealed in these last days for the benefit of the Church and kingdom of God. We have a man who stands at the head of the patriarchal order in our Church. That man is Brother John Smith. He always sits here with the First Presidency of the Church. Why is it that he occupies this exalted position when sitting before the people in their general conferences? It is because the Lord acknowledges a Patriarch as a man who is endowed with a very high office in the Church and kingdom of God, and who has a special endowment given unto him for a special purpose. If there is any man in this Church who has a special calling for life it is a Patriarch. I have sometimes thought, however, from remarks which I have heard from men bearing the holy Priesthood, that the ignorance regarding the Patriarchal order is extremely dense among the Latter-day Saints.

In order that you may better understand my remarks, I wish to refer to a conversation that I had the other day with a gentleman in one of the Stakes of Zion. One of the Twelve Apostles had been around in that locality, mak-

ing some changes in the ward. What is the duty of the Apostles? We are informed by the Apostle Paul that they are placed in the Church for the work of the ministry, for the edifying of the body of Christ, and to bring the people to a unity of the faith. All these men on my right and on my left are engaged in this kind of a calling from one year's end to another. As I was saying, one of the Twelve had been around and he found a certain Bishop presiding over a ward. He felt impressed that it would be well to make a change in that ward. The Bishop was quite aged, but he had been a faithful man all his days; so faithful indeed that this Apostle felt impressed that if he could get the consent of the First Presidency this man should be ordained a Patriarch. The change was accordingly made. What was the result? This Bishop began to complain immediately that he had been laid upon the shelf, and that he had been dropped from his calling as a Bishop without receiving any special notice that this change was going to take place in his ward.

Before proceeding any further, let me explain a moment. As I understand the order of this Church, a man who is called to be a Bishop is called to that office for the especial purpose of looking after the business affairs of that ward, and when through old age, sickness or incapacity he becomes disqualified to perform the duties of that office, or when through his faithfulness he is called to a greater ordination in the Church, it is right and pleasing in the sight of God that this change should take place. When the First Presidency of this Church informs a Bishop that he is released from presiding over a certain ward, there is just as much propriety about it as there would be if that man were presiding over a mission and he were released from that mission by the Presidency of the Church. I am now called to preside over the Colorado mission. I do not expect that I shall stay there all the balance of my life, and if I receive a release from the First Presidency of this Church at any time in the future, I assure you I shall never enter any complaint against them, or anybody else, nor being released. I want

to say to the Bishops of wards, you are not called there for life; but when you are released from your Bishopric your Priesthood is never taken away from you, except through transgression.

Now to return to this Bishop of whom I was speaking. The Apostle had felt inspired of God to recommend to the First Presidency of this Church that said Bishop be ordained a Patriarch. Did that man appreciate that patriarchal order which was bestowed upon him? No, he did not. Now, let me make a quotation to those who are laboring in this calling:

"The rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

This man, I understand, said that he had never received the spirit of the patriarchal order. I want to tell you that there never was a man in the Church of God that received the spirit of any calling whereunto he was called until he started to administer in that calling. If I am called on a foreign mission and expect to get the spirit of that mission, I must go to work and prepare myself and begin to seek after the Lord. It is the same with a Patriarch or any other officer in the Church of God. Now regarding this change being made without any notice to the Bishop, which seemed to give him so much offense. There is no man under the sound of my voice that can cite me to an instance where the Lord has ever said, "I will come and tell you when I will need you for some other kind of a work." I have heard this kind of talk until I am tired of it. To me its always an indication of men's ignorance concerning the glorious promises connected with the Holy Priesthood. I have heard of an instance where a man said that he had been laid upon the shelf. I have heard of others who have actually been offered the privilege of being ordained a Patriarch and have refused it, because they felt like they were being degraded rather than exalted in the Priesthood. I say again that the Lord never informs people when he is going to make a change. In his own time he comes and makes the change. Let us see what one of the greatest men that ever lived, in my

opinion, said when a change of this kind was made with him. He was a man whose character I have always admired. I have loved his memory, and I love his descendants today. As I remember, he was occupying the position next to the Prophet, Seer and Revelator to this Church—exactly the same high and exalted position that President George Q. Cannon occupies in the Church today. I refer to Hyrum Smith. The mind and will of the Lord came unto him without any notice whatever, and he did not complain about it, he did not feel like he had been laid on the shelf. The word of the Lord is as follows:

“And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as a counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right.

“That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people,

“That whoever he blesses shall be blessed, and whoever he curses shall be cursed: and whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven;

“And from this time forth I appoint unto him that he may be a Prophet, and a Seer, and a Revelator unto my Church, as well as my servant Joseph.”

The last paragraph contains a special appointment unto Hyrum Smith and does not refer to Patriarchs in general, without they receive a similar commission from the Lord. But the power to seal on earth and it shall be sealed in heaven belongs to every Patriarch in the Church of Christ.

Did Hyrum Smith stand up and tell his brother Joseph that he was occupying the position of one of the First Presidency of the Church and stood as the second man in the kingdom, and he did not wish to be released from that position to become the Patriarch of the Church? No, he did not. Why? Because he realized it was the mind and will of God, and instead of being a step backward in the Church, it was a step forward; in other words, it was a step into another department which was equally honorable. More than that, it

was the mind and will of God, and this should always be considered above all other things. Hyrum Smith went forth and officiated in that calling, and here is his descendant today, the Patriarch of the Church of Jesus Christ of Latter-day Saints.

Another thing. When I received my patriarchal blessing there was a clause in it which has always been a warning unto me. My blessing concluded like this: “I seal these blessings upon your head according to your faithfulness in keeping the commandments of God.” I advise all you Patriarchs when you bless the children of men to put in a clause of this kind, because, as I have said, the blessings and powers of heaven are inseparably connected with the Priesthood, and they can only be controlled and handled upon the principle of righteousness. The young man said to Jesus, “What shall I do to be saved?” Jesus told him to sell all his goods, give them to the poor, and follow him. That was the condition. When Jesus promised a blessing to the individual or the people he always added something that they should do to secure the blessing. Said he, “Blessed are the meek: for they shall inherit the earth. Blessed are the poor in spirit: for theirs is the kingdom of heaven. ‘Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.’” If you will notice, Jesus always put in a condition upon which the blessing could be received by the children of men. I suggest to the Patriarchs that in your blessings you also add a condition. As we were told yesterday by President Lorenzo Snow at the opening of the conference, God will judge us by what we do and not merely by what we say. I have known people to receive Patriarchal blessings which have not been fulfilled, and their sons and daughters have stood up in reproach and made it known that their father’s or their mother’s blessing had not been fulfilled. But I want to tell you that there would be very few Patriarchal blessings unfulfilled, if those who received them would remember that no blessing can be vouchsafed unto the children of men,

excepting through their faithfulness in keeping the commandments of God. God bless you Amen.

The choir sang the anthem, "Jesus, I My Cross Have Taken."

Benediction was pronounced by Elder Rulon S. Wells.

AFTERNOON SESSION.

The choir and congregation sang:

God moves in a mysterious way

Prayer was offered by Elder Angus M. Cannon.

Singing by the choir:

Come, dearest Lord, descend and dwell.

ELDER HEBER J. GRANT.

Saints cannot plead Ignorance as an excuse—A constant effort necessary—The Lord does not expect impossibilities of His children—What the Lord requires of His people is the Word of Wisdom—Encouraging home industries.

I rejoice exceedingly in having the opportunity of again assembling with the Latter-day Saints in general conference. I have listened with much interest and pleasure to the remarks that have been made thus far, and while I stand before you I most earnestly desire that the same good spirit that has inspired the remarks of the previous speakers may be with me. There is no other desire in my heart than that I may be able to say something that shall be beneficial to those who listen as well as to myself, and which may be calculated to strengthen our determination to serve the Lord. I believe that every true Latter-day Saint desires to know the mind and will of God and to have the strength of character to perform, in the daily walk of life, those duties that will tend to advance the cause of God upon the earth. If we have not this desire in our hearts, then we are not true Latter-day Saints.

We have the commandments of the Lord before us in the written word, and from time to time we have our minds refreshed by the outpouring of the Holy Spirit upon those who are called upon to preach to us. There is therefore no excuse for the Latter-day Saint who does not keep the commandments of God. We cannot say that we do not know what our duties are, because they are so often and so forcibly brought to

our minds by those who speak to us. I realize that it requires a constant effort on the part of each and every one of us to make a success of our lives. It requires no effort at all to roll down the hill, but it does require an effort to climb to the summit. It needs no effort to walk in the broad way that leads to destruction; but it needs an effort to keep in the straight and narrow path that leads to life eternal, and we are told that but few find this path. The all-important thing for you and me is to discover whether we are walking in the straight and narrow path that leads to life eternal, and if we are not, wherein have we allowed the adversary to blind our minds and to cause us to depart from that path which will lead us back into the presence of God? Each one should search his own heart to find out wherein he has failed, and then he should diligently seek unto our heavenly Father for the assistance of His Holy Spirit, that he may come back into the straight path. By the assistance of our Heavenly Father there is no obligation and no law in the Church that we cannot fulfill. The Lord will give us the strength and the ability to accomplish every duty and labor that rests upon us in an acceptable manner in His sight. The only question is, have we the disposition? I heard yesterday of a Bishop who said that he could not give up drinking coffee. I do not believe that that man tells the truth. I think he lacks the disposition to try and give up the habit. I believe emphatically in the statement of Nephi. If there is one character more than another whose history is recorded in the Book of Mormon who has inspired me with respect and with a desire to follow in his footsteps, that character is Nephi. When he came to his father's tent, after conversing with the Lord, his elder brethren were complaining against their father because he had asked them to go back to Jerusalem for the plates of brass. They said that he required a hard thing of them. But when Nephi came, his father blessed him because he did not murmur. The record says:

"And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath com-

manded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commanded them."

This is the spirit that should animate every Latter-day Saint.

They went up after the plates and were driven out. The elder brethren desired to go back to their father; but Nephi said unto them, "As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." They then gathered up their gold and their silver and their precious things and went up once more to try to get the plates. Laban stole their wealth and tried to destroy them. Nephi's brethren commenced to murmur again, and they took a rod and beat him with it. As they did so an angel of the Lord stood before them, and he commanded them to go up again, promising that God should deliver Laban into their hands. I call the attention of the young men and young ladies to this, for I have heard many of them say, "Oh, if I could only see an angel, I would believe and forever after be faithful." The seeing of an angel amounts to nothing, unless you are keeping the commandments of God. No sooner had the heavenly messenger departed than these elder brethren, who were lacking in faith and did not keep the commandments of God, commenced to murmur, and instead of having faith in the promises of the angel, they said unto Nephi, "How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then, why not us?" Did this discourage Nephi? Did he lack faith? No; he believed in the promises of the angel of God, and he said unto them, "Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold He is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" They went up and were successful.

God has commanded the Latter-day

Saints to keep His commandments. Ever since I can remember we have had preached unto us what our duties and obligations are. Well do I remember, when a boy, hearing President Brigham Young, in the conferences that were held in the old bowery, teach the Latter-day Saints their duties and obligations. I say as Nephi of old said, that God has required nothing at our hands save He will prepare a way whereby we can accomplish it. What does God require at our hands? He requires that we shall overcome our selfishness; that we shall be honest in our dealings with Him, and that we shall pay an honest tithing. I want to make a little explanation here with regard to my remarks that were quoted by Brother Smoot. Any young man who would go around and make the statement that I said ninety cents would pay more debts than one dollar, simply states what is not true. It is like hearing a man say, "I killed John Jones in self-defense," and then quoting him as saying, "I killed John Jones," and leaving the "self-defense" off. I say to the Latter-day Saints that God will bless the man who is honest with Him, and that the nine-tenths will go further and will bring down upon his head the blessing of God more than though he robbed God and kept the ten-tenths. That is what I said, and I repeat it.

I have heard taught to the Latter-day Saints all my life that they should obey the Word of Wisdom; and I say that a Bishop, a father of a ward, who so far forgets his duty and the example which he should set as to break the Word of Wisdom, is unworthy to occupy that position; and if he does not repent, it is only a question of a short time before his resignation will be tendered to him, and he will have to accept it. The day is gone by when the Lord will trifle with the Latter-day Saints. He has said that His Spirit shall not always strive with man. In the very first section of the Book of Doctrine and Covenants the Lord says:

"For I the Lord cannot look upon sin with the least degree of allowance; "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him

shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts."

We have been letting out High Councilors and Bishops that were failing to keep the commandments of God, and there will be more of them let out unless they repent. It is a disgrace for a man blessed with the Priesthood of God and with a testimony that God lives burning in his heart, to be so weak that a little insignificant cup of coffee is his master. How he must swell up in vanity when he thinks what a wonderful man he is that a cup of coffee is his master! The example is pernicious.

Now we desire that the Latter-day Saints shall be free from the bondage of debt. The Prophet of God has sounded the key-note to the people, "Pay your obligations, and do not go in debt." We pray to God day after day to bless and prosper the Latter-day Saints, and then we squander our substance in breaking a commandment of God. There is today more money spent in breaking the Word of Wisdom than there is paid in cash tithing by the Latter-day Saints. Very few of the people stop to reflect upon what good that money would do in helping their brothers and sisters to pay their obligations. The Apostle James says that faith without works is dead.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? "If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

"Even so faith, if it hath not works, is dead, being alone."

The prayers do not amount to much of those Latter-day Saints who pray for the Lord to bless and prosper the Saints that they may get out from the bondage of debt, and who at the same time go on squandering their substance in breaking one of the commandments of God. What does money do? Why a dollar of money has the same effect as a drop of blood in the human body. It is a circulating medium. It goes over

and over and over again. We find that the heart of man beats, on an average, about seventy-six times every minute, and that it handles four ounces of blood every time it beats. In other words, it handles nineteen pounds a minute. Multiply that by sixty, and you will find how much it handles in an hour. Multiply that by twenty-four, and you will find how much it handles in a day. Over twelve tons! I have figured this out since I have been sitting here on the stand. Over twelve tons in twenty-four hours, and yet there is only about eighteen pounds of blood in the human body; but it goes over and over again. It is exactly the same with a dollar. It is calculated that every dollar does at least twenty-five dollars' worth of work in a year, and I have known it to do more than that in a single week. Now we spend nearly a million dollars a year in breaking the Word of Wisdom, and every dollar of that money goes out of this country. God said that the Word of Wisdom was given to the Latter-day Saints for their temporal salvation, and I say that if we had obeyed it we would be the richest people in this inter-mountain country, because the millions upon millions that we have spent since we came here in breaking the Word of Wisdom would have stayed right here in this country, instead of being sent away as it has been, and we would have had more wealth than any of the intermountain States if we had obeyed this simple commandment.

I know that the policy of President Brigham Young in advocating to the people that they support home manufacture and keep their money at home to build up the country, is the true policy for the Latter-day Saints to follow. I wear home-made clothes. I have done it ever since I was a little boy. Why? Because I believe it is better for this community that I pay twenty dollars for a suit of clothes than that the wool be sent East and bring only one dollar back.

I believe it is better to have the nineteen dollars circulating around here. I heard Bishop Farrell some years ago in the Assembly Hall tell a very good story on home manufacture. He said he believed in home manufacture

because it benefited him as well as other people. He said that when he was coming down to conference he met at the depot a brother to whom he owed five dollars for making some shoes for his children. He gave this brother the five dollars, and he turned around and handed the money to another brother whom he owed, and he handed it to another, and he handed it to another, and the fourth brother came up and handed it back to Brother Farrell, saying "I owe you six dollars, here is five of it," and Brother Farrell put the money back into his pocket. That money paid five hundred per cent in debt there in just about the same length of time that it takes me to tell the story. But if the Bishop had bought the imported goods it would not have paid the five hundred per cent, because it would have gone out of the country. I went to a negro minstrel show once, and there were about ten or fifteen on the stage. One of them rushed in with his hat off and said, "which of these here niggers am lost two dollars?" holding up a two dollar bill. There hadn't any of them lost two dollars. "Well," he said, "if none of you have lost it, I found these two dollars right by the door here and it is my money." They said all right, and he put it in his pocket. No sooner had he got it in his pocket than up jumped a nigger and said: "Look here, George Washington Jones, you owe me two dollars; pay your honest debts!" He handed the two dollars to him. Another nigger jumps up and says: "Look here, Julius Cæsar Brown, you owe me two dollars; pay your debt." He got it, and in this way it went clear round. When the last man got it, up jumps George Washington Jones, and says: "Here, give me back the two dollars; you owes me two dollars." No sooner had he got it in his pocket than a fellow rushes in and said "which of you niggers has found two dollars?" George Washington Jones took it out of his pocket and said: "Here, take your money and go home; we've all paid our debts."

I desire that the Latter-day Saints should all pay their debts. One reason why I desire this is, I am in debt myself and I want to pay my debts. I want to live to see the day when I shall owe no man anything. I want the Lat-

ter-day Saints to not only pray for me but to keep a little more money in the country so that I will stand a better chance to get some of it. If they will keep the commandments of God and do less praying, I will be obliged to them. I believe in the saying of the Savior:

"He that hath my commandments and keepeth them, he it is that loveth me! and he that loveth Me shall be loved of My Father, and I will love him, and will manifest myself to him."

If we keep the commandments of God He will love us, and the Savior will manifest Himself unto us. If we fail to keep the commandments of God, there is no promise made to us. The Savior said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It is the keeping of the commandments of God that causes men to grow and to become strong and powerful in the Church and kingdom of God. God bless you all. Amen.

Sister Judith Anderson sang, "Flee as a Bird to Yon Mountain."

ELDER GEORGE TEASDALE.

A fundamental principal of the Gospel—The "great and marvelous work"—How to receive a testimony—Union among the Twelve—The Law of Tithing.

I am exceedingly thankful for the privilege of attending this conference, and I think we can congratulate each other for the great privilege that is vouchsafed unto us in the redemption that has been made for us by our Redeemer. Jesus Christ said, "No man cometh unto me, except the Father draw him." The fundamental principle of the doctrine of Christ was that those who would do the will of the Father should know of the doctrine. Apostle James said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We have tested these principles and I think we are highly favored in having the privilege of living upon the earth in the dispensation of the fulness of times, when the Gospel is restored. I have proved in my experience that if we will ask, the Father will answer. Before the Church was established upon the earth,

when it was known that there was a Seer in the land, men went to the Prophet Joseph and asked him what the Lord desired concerning them, and it was told them that a great and a marvelous work was about to come forth, and that all who desired to take part in this work had the opportunity. The promise was given that if we would ask we should receive; if we would knock, it should be opened unto us; if we sought, we should find. At that time there was but one man upon the earth who knew that God lived, and the revelations that came unto him were very simple, easy to be understood. The Lord told those who desired to know His mind and will concerning them that it would be impossible for anybody to be engaged in this marvelous work save he was full of love and had faith, hope and charity, "being temperate in all things whatsoever shall be intrusted to his care." When the Priesthood was restored to the earth, those upon whom it was conferred were instructed not to exercise unrighteous dominion, but, with all long-suffering, patience, and love unfeigned, preach the restored Gospel, entreat and warn the people.

The Gospel came to me in a very simple manner through a small tract—"The Only Way to be Saved." That, with the "Voice of Warning," gave me the first intelligence I had concerning this marvelous work. By the grace of God He led me into His Church, and gave me a testimony concerning this work. In my experience from that day to the present I have been enabled, in common with those who have taken the Lord at His word and have sought and found, to know that the work which we are engaged in is of God and that we are living in the dispensation of the fulness of times, and that this is the "marvelous work and a wonder" predicted by the Prophet Isaiah. In the 29th chapter of Isaiah we read:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to

do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

It had a very small beginning. Two men—Joseph Smith and Oliver Cowdery—were ordained to the Aaronic Priesthood by John the Baptist. They were ordained to the Apostleship by Peter, James and John. From that very small beginning, look at the wonderful work that our Father has done! This vast body of people here, in solemn assembly, members of the Church of Jesus Christ, is evidence of what the Lord has done. The Latter-day Saints have come from all parts of the earth, in fulfillment of the prediction that the Lord would gather His elect from the north, and from the south, from the east, and from the west, and deliver them from the hands of the enemy. What enemy? The prince of darkness. And God has given unto us a living testimony. We are not dependent upon others. We have been taught of God, and He has given us the knowledge that we have concerning Him. For He is a God of revelation, and we know it. He promised that the signs should follow the believer, and they do. We know that it is by the grace of God that we have been put in possession of this knowledge; and in our experience and schooling, referred to by our beloved President in the opening of the Conference, we know that the Lord has sustained and is capable of sustaining us through all the vicissitudes of life and through all the persecution and ridicule we may have to meet. We know that He lives, and that He is a rewarder of those that diligently seek Him. I say therefore that we can afford to be charitable. We never would have known what to do if we had not humbled ourselves before the Lord and sought Him for knowledge. We had to be converted to believe that we would receive, if we asked in the proper manner. We were told to ask the living and true God, in the name of Jesus Christ, with humility in our hearts, and we would be answered. I know that that is true, for I asked and received. I know that the Church of

Christ is a church of revelation, and that the spirit of prophecy is in the Church. Brethren are set apart to go upon missions and prophecies are made concerning them and their missions, and when they return they invariably tell us that every word predicted was literally fulfilled. Who inspired those blessings? Our Father in heaven, by the power of His Spirit, for He is doing His own work. Man is a manifest failure without the Spirit of God. Take Paul for example, the great Apostle to the Gentiles. Under the dominion of the Prince of Darkness he was a rabid persecutor of the Saints. But when he was under the influence of the Prince of Peace, Light and Truth, he was a very different man. While operating by his own wisdom, he was striving to bring men and women into trouble because they dared to worship the living and true God and testify of a risen Redeemer; but when he was under the influence of the Spirit of God, he was more valiant for the truth. Those who are opposed to us and misrepresent us, what influence are they under? What good does it do them? They waste a great deal of time and talent in vilifying the people of God and trying to make them a "stink in the nostrils" of all people. Do we vilify those who do not believe as we do? No, we have charity concerning them. We lay before them the principles of the everlasting Gospel and plead with them to take advantage of it. We are the friends of the people, and we have traveled a great deal in their behalf. We are minute men. We go where we are sent. We are subject to our file leader. We sustain President Lorenzo Snow as Prophet, Seer and Revelator. We know him, having been associated with him for a long time. He presided over the quorum of the Twelve and he was anxious to have us united as one man. He has lived to see that union. He besought the Lord that this might be brought about, and the testimony which he bore yesterday shows that it has been fulfilled. He has only to express himself that he wishes us to do anything, and that is sufficient, because we love our Father in heaven, and we are devoted to His work. Seven times I have crossed the Atlantic. I never went except

when I was sent. I never ask any questions, only that I may be where the Lord wants me to be. For I am so thankful to Him for the glorious redemption He has wrought out for me, and I appreciate so much the knowledge that He has given unto me. To my mind He is the first consideration. I reverence my glorious Creator, and I worship Him in the name of Jesus Christ, as he hath appointed.

I have a living testimony concerning this work and I persuade men to be reconciled to God, obey the Gospel, be kind to themselves, and make the record of a well-spent life. I show them the advantages that we have in being honored to assist in this marvelous work and a wonder. Who built the Temples in St. George, Manti, Salt Lake and Logan? Look at our meeting houses; look at our magnificent homes, Who has brought this to pass? Our Father in His glorious providences. If we cannot see and understand this, it is time that we had our eyes opened. He does not ask anything of us but what is consistent. I want to bear my testimony with regard to the law of tithing. I know that it is a correct principle. The Lord has done to me what He has said: "Prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In my experience I am a living witness that that is true. If any of us do not have this knowledge, it surely is a disgrace to us, because it has been decreed in the heavens from the beginning that whoso would do the will of the Father should know of the doctrine, and that redeems us from doubt, ignorance and from death.

I rejoice exceedingly in these principles. I love my brethren. I love my President, and whenever he utters anything that he wishes me to do, by the grace of God, I hope to be able to do it. The only way that the Kingdom of God will ever be established upon the earth is by giving our hearts to God and by saying, "Father, thy will, not mine, be done." If we will listen to Him, keep His commandments, and walk humbly and faithfully before Him, He

will lead us back into His presence in His glorious kingdom, through Jesus Christ, Amen.

ELDER JOHN HENRY SMITH.

Extensive ground covered by administration of the Elders—A great field yet to be reached—The Lord will break down the barriers—Earnest and devoted labor necessary—Immediate responsibilities of the Saints.

At the introduction of this work, the Lord laid it upon the Latter-day Saints that they were to go into all the world and preach the Gospel unto every creature. They that received it were to be blessed, and they that rejected it were to be condemned; and upon those who did reject it His judgments were to be poured out in His own time and in His own way. When we think of the small start that was made, it is wonderful the extent that has been covered in the ministrations of the Elders from that time to the present. We find represented in this congregation people of many nationalities, and in this conference are men who are defenders of the faith and expounders of the principles of the Gospel from Mexico and Canada, and from the various mission fields upon the American continent, where they have been laboring to disseminate the principles of the Gospel. They are here to represent bodies of people who have received the Gospel. The growth of the work truly is a marvel to all who will stop and think of it. Nevertheless, only a limited portion of that work has been accomplished as yet. There are many countries in the world untouched, because it has been impossible for us to make our way in them. The character of the governments that exist, the extreme prejudice that abounds in the hearts of people of various countries through their lack of information, has led to their rejecting the Gospel in one sense, and has prevented extending the truths thereof as our Father designs they shall be extended among the children of men. As fast as openings can be made looking to the extension of free thought and free action, the Elders are carrying the olive branch of peace, backed by the word of the Lord, and fulfilling the obligation resting upon them. Wherever the effort has been made to introduce this Gospel and the spirit of intolerance has manifested it-

self to a degree that has prevented the accomplishment of that work, our Father in heaven will, in His own time, have a controversy with those nations and people who so determine to hedge up the advance of the work which He is seeking to establish. Their rejection of it forebodes to them trouble of a serious kind. It may be necessary that upheavals shall occur and changes be wrought that may cause bloodshed and confusion. The doors must be opened. It is the decree of Providence that such shall be the case. His children cannot be judged by his word until a knowledge of it has been sounded in their ears, at least to some extent. And if governmental matters are such that free speech is prohibited, and if words of peace fail to accomplish a change in these conditions, I am one of those who believe that in the providences of God, those governments will be scourged and humiliated in some form or another that shall lead to the opening of the doors whereby this Gospel may be sounded in the ears of the people of those nations.

We have accomplished but a limited part of the great work that has been assigned unto us. It is true, some of the more liberal governments of the world have treated us with reasonable kindness and have guarded our rights as well as could be expected, considering the prejudices that exist in the minds of people against the introduction of any new idea, whether in manufacture, in invention, in government or in religion. Especially are men slow to receive religious views that may come in contact with their inborn prejudices. But the work of Almighty God delivered to the Latter-day Saints in this the dispensation of the fulness of times, has a destiny, the highest that could be imagined, so far as its extension and growth are concerned. There is no reason for us to doubt the fulfillment of the Almighty's purpose in regard to this, when we remember what has been accomplished. But a few brief years ago, in a village to the eastward of us, a few persons made a covenant with Almighty God that they would obey His will and meet the requirements of His Gospel. They plighted their faith in the waters of baptism, that His stand-

ard, unfurled to the breeze, should never be lowered in this world until the uttermost parts of the earth should hear the warning voice of a servant of God. We may imagine sometimes that we have accomplished the mission that was assigned unto us; but we have only touched the edges of the work. This work is to become the joy of the whole earth. Providence has decreed it. No power can stay its progress. It may meet with rebuffs; enemies may seek to hedge its way; barriers may be thrown across its path; but they will be blown out of the way as the wind gathers the straws and carries them from place to place, or as the breezes gather the ocean waves and whip to pieces that which our Father wishes to destroy.

In order that the Latter-day Saints may fulfill the great destiny that God has designed for them, it will require an earnest and a most devoted labor in every given direction. We must exhibit our fidelity to him by the use of the talents which he has given us, looking to the betterment of everything that may come under our influence, and in extending the principles of right, justice and mercy as far as we may have the power so to do. No greater mercy can be extended to the human race than to carry to them the eternal truths which our Father has revealed, which shall point to them the way of life and open up to them an understanding of the ministry they should perform to make themselves acceptable to our Father in heaven. We may have thought that our work was nearly completed, inasmuch as barriers seemed to be in our way in some nations, and the nations that had received us and given us so liberally of their people now seem to be but fields for the gleaning. We have perhaps forgotten that all this earth is covered with the sons and daughters of our God, and that while the nature of the governments under which they live or the prejudices in which they have been indoctrinated shut their hearts in some measure to the advance of the Gospel in their midst, our Father's purpose in regard to them is that they shall have the privilege of hearing that message. And he will so shape this earth,

by the sea heaving itself beyond its bounds, by wars and rumors of wars, and by the contention and strife that will appear in various parts of the earth, that door after door will be opened, until the seed shall be sown and the light of eternal truth be allowed to shine in the dark places and the manifest wisdom of the glory of God be seen which shall change the hearts of the people and lead them to a love of the principles of eternal truth.

We are a people who believe in the continued extension of our doctrines among the people of the world. We left the village to the eastward; we planted our standard in Ohio, in Missouri and in Illinois; we have planted it beneath the shades of these grand old mountains, our "friends" pushing us forward to the accomplishment of our destiny, not recognizing the fact, and we not sensing it ourselves altogether, that it was the divine purpose to utilize us for the regeneration and uplifting of the human race; that from the mountain sides we should proceed in every direction, looking to the well-being and interest of our Father's children, heralding His truths among the people, and thereby freeing ourselves from that responsibility which has been placed upon us.

My brothers and my sisters, the field is before us, and that field is the earth. God's children are our brothers and our sisters, their rights should be as sacred to us as our own rights. It is laid upon us to carry to them the knowledge that God is their Father and our Father; that Jesus is the Redeemer of the world; that He has restored the keys, opened the door, pointed out the road, and selected us who have bowed to His shrine and recognized His holy will, to become the fore-front of mankind in disseminating every principle that shall tend to the ennobling and uplifting of man. To this end you have pledged your faith, your lives, your fortunes, your sacred honor; and to this end the men who have been selected to guide and counsel have directed their energies in the past and will direct them in the future, never slackening until the voice of truth shall be heard in every land and in every clime.

We have not, in many instances, as

fully prepared ourselves for the accomplishment of this duty as we should have done. We have not secured unto ourselves that species of education and prepared ourselves in an understanding of the laws and customs of nations sufficiently to fully qualify us for the accomplishment of the work of sowing the seeds wherever opportunity might offer. But the opportunities will be given. Doors will be opened, light and truth will be shed forth, the standard that our Father has thrown to the breeze will float in these lands and climes, and the truth will be made known, at least to such an extent as to free us from responsibility of their blood, which would rest upon us if the effort were not made to give them the knowledge that our Father has given the Holy Priesthood unto His children and has turned the keys by which the dead millions shall be redeemed. He purposes the opening of the door of every land, that every human being may have the privilege of saying yes or no to His word.

While we speak thus upon these questions affecting the interests of our fellow-men, we must not forget the responsibilities that surround us. Our eyes should be upon the standard, watching its movements, and looking to the accomplishment of our Father's purposes. It was His purpose that this nation of ours should become the leaven of liberty that should leaven the lump, until every doorway should be opened for the benefit and blessing of His children. It is accomplishing its mission, and His blessing will abide with it so long as the prospects of liberty and the opening of doors for His Gos-

pel shall manifest themselves in its onward movement.

May heaven's blessings and peace abound with you; may we love the truth; may we love the principles of liberty; may we love to extend those principles; and may we love the souls of men more than we love our own lives; utilize the talents the Father has given us, and see that men shall learn of His ways and walk in His paths, in my prayer, in the name of Jesus. Amen.

ELDER B. F. JOHNSON.

My dear brethren and sisters, it is a pleasure that I did not expect, to have the privilege of standing here to bear my humble testimony to the truth of the words this day spoken in your hearing—the truth of the great fact that God has set His hand to the accomplishment of the great purpose of gathering together all things in one in Christ. I feel to express my gratitude that God has given me the privilege of living in this day of the harvest time of the earth—a period toward which all energies, all desires and hopes have been directed from the earliest times. I know that God lives; I know that Jesus Christ lives; I know that Joseph Smith was a Prophet of the Most High God. It is a pleasure to me to look around upon this vast assembly and say to you that this is my testimony, and that I know that the work in which we are engaged as Latter-day Saints, is the work of God. Amen.

The choir sang the anthem, "Light and Truth."

Benediction by Elder Joseph W. McMurrin.

THIRD DAY.

Sunday, Oct. 7th, 10 a. m.—The choir and congregation sang:

The time is far spent, there is little remaining

To publish glad tidings by sea and by land,

Then hasten ye heralds, go forward proclaiming:

Repent for the kingdom of heaven is at hand.

Prayer by Elder John Nicholson.

Singing by the choir:

Prayer is the soul's sincere desire,

Uttered or unexpressed;

The motion of a hidden fire,

That trembles in the breast.

The General Authorities of the Church were presented by President George Q. Cannon, for the votes of the assemblage, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church

of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon, as first counselor in the First Presidency.

Joseph F. Smith, as second counselor in the First Presidency.

As members of the council of the Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church, John Smith.

First Seven Presidents of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as presiding Bishop, with Robert T. Burton and John R. Winder as his first and second counselors.

Anthon H. Lund as Church Historian and general church recorder.

As trustee-in-trust for the body of religious worshippers know as the Church of Jesus Christ of Latter-day Saints, Lorenzo Snow.

As members of the general Church board of education, Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

As general superintendent of Church schools, Karl G. Maeser.

As secretary of the general Church board of education, George Reynolds.

As members of the board of examiners, Karl G. Maeser, George H. Brimhall, Joshua H. Paul, James H. Linford and John M. Mills.

As secretary of the board of examiners, John M. Mills.

General Authorities of the Relief Society:

Zina D. H. Young, president; Jane S. Richards, first vice president; Bathsheba W. Smith, second vice president; Sarah J. Cannon, third vice president; Emmeline B. Wells, secretary; M. Isabella Horne, treasurer. Directors:

Roumania B. Pratt, Lucy S. Cardon, Mary Pitchforth, Elizabeth J. Stevenson, Aurilla Hatch, Martha B. Cannon, Julina L. Smith, Rebecca Standring, Emelia D. Madsen, Susan Grant, Harriet E. Brown, Helena E. Madsen, Hattie Brown, Emma Woodruff, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth.

General Authorities of the Sunday schools:

George Q. Cannon, general superintendent; Karl G. Maeser, first assistant general superintendent; Horace S. Ensign, general secretary; George Reynolds, general treasurer. Members of the Deseret Sunday School Union Board: George Q. Cannon, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson.

General authorities of the Young Men's Mutual Improvement associations:

Lorenzo Snow, general superintendent; Joseph F. Smith, Heber J. Grant, B. H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director; Horace S. Ensign, assistant music director.

Board of Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, Geo. H. Brimhall, Edw. H. Anderson, Douglas M. Todd, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Jos. W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor.

General Authorities of the Young Ladies' Mutual Improvement Associations:

Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Joan Campbell, recording secretary.

Board of Aids—Adella W. Eardley, Sarah Eddington, Agnes Campbell,

Lillie T. Freeze, Minnie J. Snow, May Booth Talmage, Rose W. Bennett, Emma Goddard, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze, Susa Y. Gates.

General authorities of the Primary associations:

Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine B. West, second counselor; May Anderson, secretary and treasurer; Olive Derbidee, assistant secretary; Euphemia I. Burnham, recording secretary.

Board of Aids—Aurelia S. Rogers, Lulu Greene Richards, Camilla C. Cobb, Cornelia H. Clayton, Belle S. Ross, S. E. Hyde, Zaidee W. Miles.

Officers of Religion Classes—Anthon H. Lund, general superintendent; Karl G. Maeser, assistant superintendent; Rudger Clawson, assistant superintendent.

Leader and Director of the Tabernacle Choir—Evan Stephens, with Horace S. Ensign as his assistant; John J. McClellan as organist, and all the members of the choir.

John Nicholson, as clerk of the general conference.

All the voting was affirmatively unanimous.

ELDER BRIGHAM YOUNG.

A paramount consideration—Good men should be selected for office—One-sided education unsatisfactory—Exhortation to State Presidents and Bishops—A day of separation approaching.

It is very gratifying to me to look upon this vast concourse of people. The building is crowded to its utmost capacity, and I rejoice in meeting so many of my brethren and sisters who have assembled on this occasion to worship the Lord our God. It is on occasions of this kind that the power of the people is manifest. When we come together united in our hearts in prayer to Almighty God, there is a strength developed among the Latter-day Saints that forces itself upon the notice of the civilized world. There is a power among the Saints, endowed as they are with the Spirit of God, that cannot be witnessed in any other congregation on the earth. It is not a loud and boisterous demonstration, but it is a quiet power that penetrates to the hearts

of the human family who contemplate the great work which this people have undertaken to accomplish, under the inspiration of the Holy Spirit, for the amelioration of the condition of mankind. God has been kind to His sons and daughters, and especially so to those who have taken upon them the name of Christ. True, we are a small people; but if we do anything out of the ordinary it is heralded abroad to all the nations of the earth, and we are published from one end of this land to the other.

I do not suppose that I could mention the word "politics" in this congregation without arousing the ire of some on the outside, and perhaps some on the inside, and having to meet the remonstrance of many of my friends. But there are points of doctrine, if you choose to call them so, which press upon me to that extent that I would rather maintain silence than to be called upon to speak and not give them forth. Some things have come to this earth that are paramount to all other considerations with me. The kingdom of God and His righteousness are beyond all other considerations that have ever entered into my heart. But what do these words mean? To me they mean that I will support the institutions that God sustains; that I will sustain the organization which He has so many times testified to me that He has inaugurated for the accomplishment of the salvation of his sons and daughters whom He has sent into this vast school of experience. Will I serve God, or will I serve Mammon? is the question that arises in my breast, and I feel it in my soul.

If the hereafter is important to me, what is the condition of my soul today? I may have to leave this state of existence any moment, or I may live for years. But what situation am I in? How does the Almighty view me as a man whom He has elected to bear the holy vessels of the Lord, to receive His Priesthood, and to assist in bringing to pass His righteous purposes in the latter days? If I am not in a saved condition this moment, I am in a bad plight, because I have no assurance that life will be lengthened out to me. I believe in laboring for my friends; but I have

no friend in this world that stands between me and my God. Then if I have elected to follow Him, what will I do as one who has taken upon him this responsibility? I tell you one thing that I will do: I will support good men in every position. I care not what proposition may be submitted to me, I will sustain good men. For it is written, "When the wicked rule, the people mourn." When the righteous rule, the people rejoice. In every condition, spiritual and temporal, moral, political, religious, and in every sense of the word, I stand before God as a man who has covenanted before Him and before His people, solemnly in sacred places, that I will sustain Him and His kingdom and people. I am not a covenant-breaker, unless I depart from the counsels of the Spirit of God within me. I seek to have that spirit constantly with me; and when there is any doubt I seek light from the source that He has appointed to direct me in the things of life, here and hereafter.

Am I talking about politics? No. But I tell you one thing that burns in me, and I pray to God that it may never be extinguished. The last words that our late President said to me were, "Sustain good men, and put good men into office." Good men, not drunkards, not immoral men. None of this class of individuals shall rule over the Latter-day Saints with my consent, or by my vote and acquiescence. I ask you, Latter-day Saints, and latter-day sinners, men in the Church and men out of the Church, shall we have men who are just and upright, whether they are Mormons, Jews or Gentiles? Shall we have men who are honorable and will seek the interests of the honest of every nation and creed? You know as well as I do, that the perpetuity of this people, the perpetuity of the nation, depends upon the virtue that is developed in the midst of the people. It is a reproach to any nation, or to any individual, to be unvirtuous. I feel for one that the day is come when the voice of this people shall be raised for good men to rule over us. What do I care about party feeling! A lot of men meet together and get up names, among them some shyster that has foisted himself into notice through some means or other of his own making, and they rush

that upon me, and because I would not vote for such men two or three years ago, they said, "You are a mugwump." Well, I would rather be a know-nothing than to subscribe to conditions which will make me responsible for the actions of the wicked. I will not do it, I do not care who it cuts, nor what the consequences may be. I say it to the nation, I say it to the world: As God lives, I will never support a man that I know is a wicked man, for any office. The word of the Prophet of God has been given to me, as it has to you, and we have got to take cognizance of these things.

There is another subject—education. Educate our children! That is right and good. A great share of our attention is given now to educating our youth—and how? Well, I would not have to go far in this State to find an example. In the early days here we owned lots in the ten-acre field, and in the five-acre plat, and in the city plat, and we paid taxes on them. By and by harder times came, taxes increased, and we sold the ten-acre lot to pay the taxes on the other. Then the five-acre lots went, and by and by the city lots began to go. Here is a case of a badly balanced estate—plenty of realty, but no cash to keep up the current expenses. That is the condition in which our educational affairs are at the present time. We educate one side of the individual, and the other side remains unimproved. Why do I say that? Because all that goes to make the foundation of life, that builds up a country, and that develops the mines and the manufactures, is left out of the education. It is all letters!

Educate a young man in mineralogy in our schools, and what does he know? Take him into the field, where you think he will be useful, and you will find that one of the most unlearned of men who has made a little practical study of this subject will go around him a dozen times a day. Why? Because the educated man cannot apply the knowledge he has received. Educate him as a surveyor. Well, he has to go into the field to labor and practice for a long time before he becomes proficient in that department. The education is good, but where the school drops them we leave them, and the result is, they have to get some other occupation to

make a living. Where are the shoe-makers, and the manufacturers of woolen and cotton goods? Is there a man educated in Utah that can go right into a woollen or a cotton factory and understand the business? Is there a man that can go into the south and take up the business of manufacturing cotton goods? There is not such a man educated in the State, unless he is down South, and I doubt there being any there who could go into the cotton factory and know what to do with the machinery and the cotton. This is a languishing industry in Utah.

There was an ox killed in one of the settlements, with a certain brand on the hide. That ox-hide was sold, and in about eight or ten months it returned to that settlement in the shape of sole leather, with the same brand on it. From the time it left Wellsville until it was returned here it had passed through the hands of eleven men, and we paid them for handling it. This is the system that we have been following. If it had not been for the mercy of God, who saw our ignorance and slothfulness and put it aside, this people would have been in poor temporal circumstances in these mountains. But I do believe that the time has come and sufficient information has been given us, that if we do not take hold of these things and do them properly, God will make us responsible and we will suffer for it. I believe in education, but I want to see the boys and girls come out with an education at their fingers' ends as well as in their brains, that they may be able to support themselves. Take our girls who are educated and receive commissions to teach, and if they cannot get schools, what do they do? They clerk in a store, or do something or other that people can do who have had very little education, and their time has been wasted, because their education has not been in the right direction.

I believe today that God intends that this people shall take hold of these manufacturing institutions, and put their sons and daughters to such labor as is suited to them. Educate them in these things as well as in letters. If we do not do this, where shall we draw from for men with the capacity

to build up Zion and make it a perfect home? It has been stated that Utah includes within her borders all that is necessary to make the people wealthy. But we are neglecting the very means that God had put in our hands to educate our children in the right way. The time has come, in my opinion, when our schools, instead of having so much in the line of gymnastics, should give good manual training. They are good to develop the muscles it is true. If they developed them with the hoe, or the ax, or the plow, or something that is useful, it would do them more good. If we could have our little farms, our blacksmith shops, our turning lathes, our carpenter's shops, our factories, and educate our children in these things as they go along, we would turn out men who could be moulded and used for the benefit and upbuilding of the Zion of our God. Zion has to be built up, and we want men who are capable of superintending in every department. God designs that men should be educated for this purpose.

There are two or three more subjects, but I forget them. Perhaps I have said enough. However, I have said what is in my heart; and I say to the Presidents of Stakes, and to the quorums of the Priesthood, did you hear the words that were spoken by one of the brethren in relation to this matter? There is President Snow and his two counselors, and here are the Twelve Apostles; I testify from actual knowledge that these men are one, spiritually and in every way that Christ is one with the Father, to the extent of their knowledge. The Presidents of Seventies are one with the Twelve. Why cannot every quorum of Seventy be one with the Presidents of the Seventies? Why cannot the Elders be one, the High Priests be one, and all of us come together as one man. No, you will hear men say, I cannot do that; I cannot swallow that doctrine. Where does it come from? From the head. You cannot swallow it? It is the only medicine that will cure you. I wish that the great body of the Church could cleanse itself and be delivered from the corruption which surrounds it. But we cannot just yet. Here, however, is the antidote for the ills to which human

life is heir: It is to be one before God. I testify here today that unless we are one we will not be received by our Savior when He comes.

Presidents of Stakes, when will you see that the Bishops do their duty? Bishops, when will you see that those under your charge do their duty? How long will you procrastinate? How many times will you have to be taught this subject. I say to you, brethren, in the name of the Lord, rise up and from this time forth see that your wards, your Stakes and your quorums, are thoroughly renovated, and that the people attend their meetings. If they do not, there will be a great deal of dropping off in the near future; for God will not submit to this land being polluted. I tell you the day is not far distant when you will see a separation between the sheep and the goats. I felt impressed with this when it was mooted the other day by a man who had a right to teach it, who said that the things before this people will try them to the uttermost, and we have to round up our shoulders and prepare for them, or, as God lives, we will turn our backs upon the Church of Christ. That is the condition, and I testify to it. How long will we hold back and say, "Oh! I am floating with the current; I go along as the current takes me, and, Brother So-and-So and I hobnob together, and I guess we are all right." Oh! you do not know the consequences of neglect. If you did, brethren and sisters, you would not neglect the principles that God has given.

Brethren and sisters, God bless you in every particular. Do not let the summer pass and the harvest end and you be forced to say, Lo, my soul is not saved. Now is the summer, and when the harvest shall end let it be that you are in the kingdom with those whom Christ has established. May God grant eternal life to the people. God bless our Presidency, and the people, and give us strength that we may overcome and not do anything harshly. I have been cautioned by the Spirit not to do it; but it is all I can do to keep it down sometimes. Do nothing rashly. Be moderate and wise in all things. Let God rule, whose right it is to rule, and He

will bring all things out for the good of His people, if we do our duty; which may God grant, for Christ's sake. Amen.

"Come unto Me" was sung by Brother Anthony C. Lund.

PRESIDENT JOSEPH F. SMITH.

Our labors relate to temporal as well as spiritual things—Temple work—Laws and ordinances administered now the same as administered in the days of the Prophet Joseph Smith—Law of Tithing—Necessity for greater Union—Home industries.

I am requested to occupy the few minutes that remain of this forenoon meeting. I most earnestly endorse all the subjects that have been dwelt upon by the Apostles during our Conference, and I sincerely hope that these important matters will find an abiding place in the memory of the people. We are engaged in a temporal as well as in a spiritual labor. You must continue to bear in mind that the temporal and the spiritual are blended. They are not separate. One cannot be carried on without the other, so long as we are here in mortality. The Church of Jesus Christ of Latter-day Saints on the earth is a physical organization as well as a spiritual organization. We need practical faith—that is, we need to practice the principles of our faith. Without the practice of the principles of the Gospel we can never realize our hopes and expectations concerning the results of this great latter-day work.

We are engaged in temple work. We have built four temples in this land, and we built two temples in the eastern country before we came here. During the lifetime of the Prophet Joseph Smith one of the two was built and dedicated, and the foundation of the other was laid and the walls had well progressed when he was martyred. It was finished by the efforts of the people under the most trying circumstances and in poverty, and was dedicated unto the Lord. The ordinances of the house of God were administered therein as they had been taught to the leading authorities of the Church by the Prophet Joseph Smith himself. The same Gospel, the same ordinances, the same authority and blessings that were administered by the Prophet Joseph Smith and taught by him to his associates are now being enjoyed by and taught to the Latter-

day Saints in the four temples that have been built in these valleys of the mountains. When you hear anybody say that we have changed the ordinances, that we have transgressed the laws, or have broken the everlasting covenants which were entered into under the personal administration of the Prophet Joseph Smith, tell them for me, tell them for President Snow, for President Cannon, and for all those who are living today who received blessings and ordinances under the hands of the Prophet Joseph Smith, that they are in error. The same Gospel prevails today, and the same ordinances are administered to-day, both for the living and for the dead, as were administered by the Prophet, himself, and delivered by him to the Church. So far as I know, there is not an ordinance of the Church now enjoyed or practiced that was not revealed to the Church by the Prophet Joseph Smith. I know of no new doctrine that has been revealed. Principles that were revealed to the Prophet Joseph have grown and developed more fully and clearly to the understanding; but we have received nothing new that I know of. Yet if we should receive something new, through the proper channels of the Church, we should be as ready and willing to receive it as we were or would be to receive the same at the hands of the Prophet Joseph himself.

The law of tithing is no new doctrine. The revelation upon that principle was given to the Prophet Joseph Smith. The only trouble is, the Latter-day Saints have more or less neglected to obey that law. It is to the credit of President Snow and his administration, and to the credit of the Latter-day Saints, that they have hearkened to his counsel and that many of us observe that law more faithfully today than we have done in years past. So far as I am personally concerned (and I think I could speak for some others of my acquaintance, although I prefer that they should speak for themselves), the preaching of the law of tithing within the last year and a half has made not one whit of difference with me. My tithing today is the tenth of all that God gives me. My

tithing heretofore has been the tenth of all that the Lord has given unto me. It has been my pleasure as well as my bounden duty to pay my tithing to the Church every year on everything that the Lord has made me steward over. The man who does not believe in this principle ignores a revelation of God made known through the Prophet Joseph Smith. It is a commandment unto the people, with promise. It is essential to the temporal welfare of the Church of Jesus Christ of Latter-day Saints. The sectarian world keeps up their revenue by begging, by passing around the collection-box every time they assemble for worship. They beg from the people for the maintenance of their churches. In their case the burden falls upon those who are willing to contribute of their substance. Those who are not willing or not so disposed, bear no part of the burden. This is unequal. It is not just. Furthermore, it is a system of the world, devised by man; and if there were a blessing attached to the maintenance of their churches, those who were unwilling to contribute would, of necessity, not be entitled to the blessing. In the law of God more is not asked of one man than of another. The Lord has placed the duty or burden if duty with compensating blessings can be called a burden equally upon every individual. His requirement is a just one, and it is simply to give one-tenth of what He gives to us as the reward of our industry, economy and perseverance. If my one-tenth is large the payment of it is no more of a burden upon me than it is upon the man whose tenth is a small amount. It is only a tenth for all—no more, no less. The Lord requires no more, under this law; and the interests of the Church would, under existing circumstances, require no more if all the people would observe the law. Therefore, those who neglect this privilege neglect their opportunity to receive a blessing at the hands of God. They are not law-abiding members of the Church; for a man who keeps all the laws, save one, and offends in not keeping that, he is a law-breaker, and he is not in harmony with the purposes of the Almighty. When he is weighed in the balance, he must of ne-

ecessity" be found wanting, because he has disobeyed one law at least that has been given for his own good as well as for the maintenance of the temporal interests of the Church. It is the law of revenue for the Church. We do not come to you begging, nor asking favors. We merely ask you to do your duty as we do ours, to obey the law of God as we do, and thereby put yourselves in harmony with the requirements of God, by which you help yourselves to the favor and blessing of the Almighty, and assist in maintaining the temporal interests of the kingdom of God on earth.

We ask you also to be united, to be one. The brethren have said a good deal during this conference about oneness. I believe in union. I believe that except we are one in those things which pertain to the building up of Zion, we are not God's children. But I want to say to you that we are not one. There is not that union amongst us that should exist; sometimes when President Snow tells a brother what he would like him to do, he at once turns on his heel and says that comes in contact with his manhood and his independence, and he prefers to follow the bent of his own mind rather than to take such counsel. In that respect we are not always one. And I want to say that this lack of oneness is not confined to the people. It reaches into the higher ranks of the Priesthood, if I have any power to discern spirits.

Let me read what the Lord says:

"And now, verily verily I say unto you concerning the laws of the land it is my will that my people should observe to do all things whatsoever I command them."

This is the first point. It is the hub of the wheel.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

"Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than these, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free;

"Nevertheless, when the wicked rule the people mourn;

"Wherefore, honest men, and wise men, should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

The question in my mind is this: Who is to judge who are the good men and the wise men? If you leave me to judge, I say one man; if you leave Brother Brigham to judge, he may say another man; or, if we leave it to the people to judge, one says this is the wise man, and another says that is the wise man. The question with me is: Am I in a frame of mind, that when I get the word of the Lord as to who is the right man, will I obey it, no matter if it does come contrary to my convictions or predilections? If I feel that I can obey the word of God on this matter, then I am in harmony with the spirit of the work of God. If I cannot do it, I am not in harmony with that spirit.

We believe in home industry. We believe in self-protection. We want the people to patronize home industries, that they may not languish or fail in our midst. Today we have a woolen factory down in Provo. It has been there for many years. President Young was the practical founder of it. He inaugurated it. What for? That we might make our own blankets, and not have to import them; that we might make our own wearing apparel, employ our own people, keep our money at home, and grow wealthy, as the Lord has designed we should. But what is the result? Eighty-five per cent of the goods manufactured at that factory has to find a market in the east, or west, for the want of support at home. We have to send our goods abroad to sell them. Think of it! only fifteen per cent of the product of the woolen mills at Provo are consumed by the people at home; and yet that factory has not capacity enough to furnish one-half of what the people here require—not one-quarter, Brother Smoot says, and he knows. How loyal we are to the principles that have been taught us by Brigham Young! How loyal we are to our own interests! Are you not ashamed of these facts? I wear home-made

clothes, and I am proud of them. I have worn but little else for years. If I have to pay a little more for them than for eastern goods—which I do not think I do—they are more serviceable, and it is far cheaper in the long run. But no! Some of our people would rather buy shoddy from the east, made by eastern workmen from rags gathered from pest houses and from the gutters, and ground up and mixed into your cloth that you buy from the world. You would rather have this than patronize home manufacture. Are you ashamed of my appearance? These clothes that I wear are of home-made cloth; the wool is from Utah sheep, made up by Utah workmen at the Provo factory; and the clothes themselves were cut and made by Utah tailors at John C. Cutler's. I am not ashamed of them. I therefore admonish you to look to our home industries. Not only is the Provo factory manufacturing goods; but there are factories elsewhere. There is one in Ogden, another in Logan and still others on a small scale. They all are struggling against great odds, because the people are not in sympathy with them; in fact, they discriminate against them by buying their shoddy goods from the east instead of patronizing home industries. I am ashamed of that conduct. I think every honest and intelligent man ought to be ashamed of such conduct. We ought to be loyal enough to one another to sustain ourselves and make ourselves independent. God bless you. Amen.

"As the Dew from Heaven Descending" was sung by Sister Luella Ferrin and the choir.

Benediction by Bishop William B. Preston.

OVERFLOW MEETING IN THE ASSEMBLY HALL.

Owing to the large body of people unable to gain access to the Tabernacle, an overflow meeting was held in the Assembly Hall in the afternoon, beginning at 2 p. m., at which Elder Heber J. Grant, of the quorum of the Apostles, presided.

The Temple choir and congregation sang:

Now let us rejoice in the day of salvation.

Prayer by Elder George Romney.
Singing:

O, say what is truth.

ELDER J. W. McMURRIN.

The Latter-day Saints a free people—A word to the Missionaries—Danger of becoming "rusty" in the service of the Lord—An age of opportunities for the young—How to sustain authority.

I am pleased, my brethren and sisters, to be with you on this occasion, and to have the opportunity of lifting up my voice in your presence in testimony of the Gospel of the Lord Jesus Christ, as it has been revealed in this age of the world. And I sincerely trust that while I occupy this position I may be blessed of the Lord and have the inspiration of His Spirit resting upon me; for without that Spirit I know that my words would be as a sounding brass or as a tinkling cymbal in the midst of this great body of people. But on the other hand I also know that when men speak by the promptings of the Spirit of the Lord their words are of great worth to the children of men, not only to those who may hear the words that are spoken, who are in the congregation, but to the person that does the speaking as well. For all men are instructed by the Spirit of the Lord. I feel that the people who have attended our Conference and who have listened to the testimonies and instructions that have been imparted by the Apostles of the Lord Jesus Christ, know in their hearts that the brethren have been inspired and that they have not been giving them anything that has been cunningly devised, but that they have been delivering the word of the Lord, and the power of God has been made manifest in the utterances of His servants. There should be with us as a people a disposition to receive the counsels that have been imparted, and an anxiety that we may be in harmony with the servants of the Lord who have been chosen to direct the affairs of His Church in these times. It is a glorious thing to have the feeling in our hearts that we are in accord with the authority of the Lord and to feel, inasmuch as we have put our hands to the plow and

have entered into covenant with the Lord to serve Him and to keep His commandments, that the keeping of His commandments is the greatest desire that we have, and that we have no other God before the Lord, our God; that we have not set our affections upon any other thing, but that we have an eye single to the keeping of the commandments of the Lord and a determination to sustain and uphold His Priesthood. I take it that this is a very grave responsibility, and that men and women who have entered into covenant with the Lord should examine themselves and seek to put themselves in such a condition that they would have the Spirit of the Lord, that when we hear the voice of the Good Shepherd we will be able to understand it, and have a disposition to be in line with the authority that God has upon the earth.

The rights, independence and liberty of no man can be infringed upon in the keeping of the commandments of God. We hear when we are away from home as missionaries among the nations many things concerning the bondage of the people, that we are priest-ridden, and that we are not allowed to do the things that we desire to do; but we know by our own experiences that this is not the case. I know as an individual, having been born and reared in the midst of this people, that no man, no authority, no priest, or apostle, or president has ever attempted in the slightest degree to interfere with the liberty that God has given me. I have had as great liberty in the midst of the Latter-day Saints as any man could possibly enjoy upon the face of the earth. When I bear this testimony I realize and understand that in this great congregation of people every man and every woman who has received the Gospel and who is acquainted with the spirit and doings of the wonderful work in which we are engaged know that what I say is true. You all know it, because you have all had the same experience, every member of the Church knows that we are a free people.

I have thought in listening to the remarks that have been made by some of the brethren, that there might be some-

thing said to the missionaries. A good many things have been said regarding the teaching of the Gospel and the sending of men abroad to lift up their testimonies in defense of the truth; and it falls to my lot occasionally, in fact quite often, to travel among the people and to associate with missionaries and to be in the company of men who have received authority to preach the Gospel, and whose special calling it is to administer words of salvation to the nations, as they are directed by the Twelve Apostles. I often listen to the testimonies of returned missionaries. I have met a number during this conference, and their faces have been aglow with joy and happiness and with testimony concerning the work of the Lord, and they feel that they have spent a good and a profitable time while they have been away from home acting as ambassadors of the Lord Jesus Christ. And they have spent a profitable time, have been filled with the power of God, and have been instruments in the hands of the Lord of accomplishing a great deal of good. They have removed prejudice from the minds of the people, through the blessings of the Lord. Others have been converted to the truth, and have been made to know, by the Spirit of God, that messengers of salvation, holding divine authority, have ministered in their midst. It is a good thing to fill a mission. It is a good thing to have it to our credit that we have gone abroad in the world and that we have returned in honor without bringing disgrace upon our name, upon the name of our parents, or upon the name of the Church of Jesus Christ of Latter-day Saints.

But the performance of a mission to the nations is a small thing in the winning of the race upon which we are now set out for eternal life. Many a man returns from a mission who has valiantly maintained his position, who has stood up in the presence of opposing multitudes and with the power of God resting upon him has borne testimony to the truth of the glorious Gospel, and his words have pierced the hearts and intellects of the people, and they have been made to feel that they were listening to the truth. Many a man has filled a mission of this charac-

ter and has done honor to the cause that he represented, but has returned home feeling, in a little while, that he ought to rest from the ministry that someone else should take up the labors here at home. I desire to lift my warning voice to returned missionaries. I desire to plead with them in the name of the Lord, as I feel it to be my duty to do, and that it pertains to the responsibilities that rest upon me to lift up my voice and cry aloud to the missionaries, the Seventies of the Church of Jesus Christ of Latter-day Saints, that they shall not seek for rest, that they shall not feel that they have accomplished their salvation, or that they are secure, merely because they have filled a mission in the preaching of the Gospel. I feel when I greet a young Elder returning from abroad that the gravest period of his life stands before him when he returns, when there is fear that he may become a little careless, that he may have a disposition to seek after the rest that many have sought after, and in seeking after that rest they have found not only rest but rust. They are becoming rusty in the service of the Lord, and they are not willing to labor at home as they did abroad. What a glorious feeling we have had, when we have gone away from our homes, impelled by the spirit of truth, to preach the Gospel among the children of men. I suppose that every missionary that responds to an appointment, goes away from his family and friends with a determination in his heart that he will do honor to his calling. I have met hundreds of missionaries in the old country, sometimes boys who have been indifferent to the responsibilities of the Priesthood at home; but I do not now recall having ever met one in all the hundreds with whom I have been brought in contact who reached the missionary field with a feeling of indifference, with a disposition to oppose authority, with a feeling in his heart that he would question the counsels of the men who presided over him. You who have filled missions know that you go into the world with these thoughts uppermost from the very moment that you respond, that you will be obedient, that you will hearken to

counsel, that you will be zealous in carrying out counsel, and that you will keep yourself clean and pure, and sweet before the world. What is the result? Men return who have never had experience before, and they are filled with the power of God, filled with the testimony of the Lord Jesus Christ and it is this testimony and this vigor, and this life that I feel anxious that the brethren should preserve within them after having returned home. It can be preserved, it can be maintained through their entire lives, if they will only return with a determination to hearken to counsel and be obedient to those who preside in the Church and be diligent in the discharge of the duties that rest upon them. In traveling and visiting among the people, when talking to the Bishops about returned missionaries with whom I have been acquainted, asking how they were doing in their callings at home, the answer has often been given, "they are not doing anything." Brother So and So "will not act as a Teacher, he will not act in the Sunday school, he will not act in the Improvement associations. He returned and bore us a good testimony, but we have seen but little of him since that time."

I plead, in the name of the Lord, with young men. Great and glorious opportunities are before them. This is an age of opportunities for young men. The Priesthood, the Apostles, the Presidency of the Church, are conferring honors upon the young men of Israel, paths are opening on every hand in which we can labor, opportunities are being made everywhere wherein we can work for the advancement of the work of the Lord and for the salvation of the souls of men and women here at home. When we are abroad we sometimes travel ten miles to attend a meeting, and would a hundred miles, if need be, that we may meet with some one that would be willing to listen to the testimony we have concerning the Gospel, that we might explain the principles of the Gospel. And how our hearts are aglow, and we are filled with the fire of the Holy Ghost when men listen, when we see that they are convinced of the truth. What a dreadful thing it is after being abroad and be-

ing filled with this happiness, that we should return home to smoulder away and die, become indifferent and cold to the duties that rest upon us! I plead with Bishops, and I plead with the presidents of quorums and with the presidents of Stakes, to throw their arms around returning missionaries, young men; to point out the troubles that are in their paths, the temptations that will beset them, the fearfulness of turning away from the path of duty and of becoming careless and neglectful concerning the things of God. We ought not to return and feel that we have given to the Lord two years or more of our time, and that now we will be justified in seeking after the things of the world to the exclusion of the things pertaining to our duties. But we should be more anxious, if anything, when we return to set a goodly example before the people, that when the young men and young women, who have known us when we have not been so careful and so diligent, look upon us in a year after our return—in ten years after our return—they will say, “Surely the power of God came to that man. The testimony of the Lord Jesus was given him, and when he returned and bore record that he knew this work to be true, it was a solemn truth, and God had given him that assurance, for his whole life and his conduct before us, ever since he has returned, has testified all the time that he had a knowledge of the truth of the Gospel.” And we should not have to bear the responsibility of testifying to the truth before the people and then turning away from the path of duty.

God bless the missionaries at home and abroad wherever they may be; bless those who have returned and who are returning, that they may be filled with the missionary spirit at home, for there is need of the missionary spirit in all the wards and stakes of Zion. There is need at home for men who are devoted to the work of the Lord, and who feel that it is of the utmost importance all the time. It is a glorious thought that we are given to the Lord, that we are given to the accomplishment of His work, and that we have the courage and determination to hearken to

the counsel of the Lord, and honor the Lord by the observance of His laws upon the earth and by sustaining the authority of His holy Priesthood. We cannot sustain the Priesthood by the mere lifting of our hands. The man who sustains the Priesthood is the man who responds to the appointments that are given him, the man who says “yes” to the Bishop, and to the president of the Stake, the man who responds in his quorum. The man who is always working willingly and dutifully, is the man who sustains the authority of God. There is no other way to sustain that authority.

May the Lord help us to seek after His spirit and to be filled with His power, that we may magnify our callings and accomplish much righteousness, is my prayer through Jesus Christ. Amen.

ELDER JONATHAN G. KIMBALL.

My brethren and sisters: One thing I specially like about our conference is the plain talk that has been given to the Latter-day Saints. I realize that some of you have fairly crawled in your seats for fear the brethren would say something. It is a spirit that is creeping into the hearts of our people. My father once in preaching prophesied that goods would be as cheap here as they were in the streets of New York; and after the spirit subsided a little, he turned to President Young and said, “Well, President Young, I have done it now.” President Young said, “Never mind, Brother Kimball, let it go.” He didn’t believe it either. But it came to pass. I want to ask you Latter-day Saints if, when men are inspired of God and you exercise faith for them, as you have done in this conference, they are to be always held accountable for what they say under the influence of the Holy Spirit. It is bad enough to be held personally responsible when a man is not under the influence of the Spirit. I have been fearful that some of us have become cowardly in our hearts in advocating the principles of the doctrines of Christ. I remember in laboring among the Elders in the Southern States, the question came up, shall we go when they tell us to go? Well, I said, if you

do you will all be home in three weeks. You ought to go when you feel impressed by the Spirit to go, and when you are not you are to hold the fort and let God take care of you. That is the kind of doctrine I believe in; I don't know whether I live up to it or not. I have a little boy at home. I didn't know how to train children, and when he was a little fellow we made him give up to every little child that came in to visit us, till today he hasn't got grit enough to take his own part, and we have him come home crying because somebody has whipped him. And now I have to go to work and train that boy to fight, if he ever gets on in this world. I have another little boy growing up, and I tell you I don't bother myself about these things. I believe in being loyal and true to the Church of Jesus Christ of Latter-day Saints, and I believe in doing right. And I believe in men being under the inspiration of the Holy Spirit, and women, too, I don't know that I can tell you how I feel during this conference, any better than to tell you how I felt when I was down to the Chica-maugua Park, when they were mobilizing soldiers for the war. They mobilized forty thousand soldiers at that place, and one day I saw there nine thousand soldiers under dress parade, and I heard the martial music, and I saw them pass under the great flag of the United States, and every one of them doffed his hat when he came to the flag. My blood coursed rapidly through my veins, and I felt as if I was eight or ten feet tall, and that I would like to go to the war and see how it felt. I don't know how long the feeling would have lasted, but I never felt better in my life. I never felt more inspired with that kind of inspiration and loyalty to the United States than I did on that one occasion. It has been the occasion of my life, and I learned that I was patriotic, that I was loyal, that the blood of the revolutionary fathers coursed through my veins, and I was mighty glad to find it out. I felt just the same way during this conference, and I wouldn't be afraid of all the world, all the devils in hell, if I could always have the same spirit of

inspiration that has actuated me during this conference.

It is getting so a man dares not to open his mouth for fear he will say something, for fear he will tread on what they term holy ground. I think we ought to be wise, and I think that during the times that are coming the Latter-day Saints ought to keep their feet warm and their heads cool.

I remember a time not long ago, during our troublous times, a very nice, prominent Gentile—he was very much aroused and excited about matters—who raised his hand in indignation (I guess he thought I would run), and he roared like a lion: "Keep your hands off from the State, and you see to it that your authorities do the same." I said look here and I wasn't very cool either—I don't think I had an overload of the Spirit myself. I said, look here, my friend, you were not born here like I was, in these mountains. I was brought up in the mountains. I don't know anything else but liberty, like the birds that fly in the air, and I love this country because my fathers and my noble loved ones are buried over here on the hill, over sixty of them. I love this country because I have been with my father as a child when he walked around the site of this great tabernacle before it was built. My father's oxen and his mules and his wagons hauled rock for that temple when I was a child. My father and my mother, whom I loved and venerated, came to this country as pioneers. I can't tell you about our temples, about our worship, about our marriages, about the Holy Ghost, about the Priesthood—I can't tell you, no man can tell you, unless you have the Spirit of God; but I want to tell you now, I shall not be cowardly and stop my tongue, but you must keep your hands off the Church, and you must respect the men that I honor, or you and I will no longer be friends. A man is a cowardly craven that will sit by for fear of trouble and allow men to be-little and abuse him and call the authorities of the Church everything under heaven. I don't believe in war. I believe in loving the souls of the children of men. But I tell you when you respect the authorities your-

self, other people will respect them, and the world will. The Gentile world and the people of this city and State would have respected the authorities more than they do had our own people set the example. That is what I want to tell you, and I have told you, and I am not going to take it back either. I am not going to make any apologies because I have made that statement. It is true, just as true as the Lord lives. If you honor your wife and speak well of her, other people will do so. If you do not honor your children and you have a hired girl in the house and you do not treat them kindly, the girl herself will treat your own children unkindly.

Now I feel that we ought to honor God. We ought to be loyal to our country, and I believe that honest men ought to rule this nation, that honest and good men ought to rule this country. It is a mighty poor time for us now to sit down and feel bad about it, if any mistakes are made. I want to tell you that while I am a member of the Church of Jesus Christ of Latter-day Saints, I have my franchise, and my citizenship, and I have my vote, and I have a right to cast it. And if every single man and woman that is entitled to their franchise, instead of going and howling after the trouble is over, would shake themselves and realize that they are members of this great nation and great State, and go to their primaries and cast their ballot, I tell you mighty few dishonest men would find their way into our State and into the offices. But it is your fault, because we do not do our duty as American citizens. I claim that every man and every woman in this nation that has the franchise—that own property, that pays taxes—has a right to go to the primaries and see to it that honest men go into the convention, and then you leave the matter in their hands and let them do the rest, and hold them responsible.

Now I pray God to bless you. I feel to be loyal, I feel to be true to the cause of Christ, and I want to be saved in the kingdom of God; and I want to go where my father went and where my mother went. I want to be with this people. I want to see all the world

saved, and I want to see the Gospel preached to every tongue and people as a witness, and I will be mighty glad when the end comes. May the Lord bless you. Amen.

Sister May Young sang a solo.

ELDER ABRAHAM O. WOODRUFF.

I desire, my brothers and sisters, that the words that I shall speak may be dictated by the Holy Spirit. I have rejoiced exceedingly in this conference in the words that have been spoken to the Latter-day Saints, and I feel that the Lord has greatly favored the Latter-day Saints in giving them the instructions that He has given through the mouths of His servants; and I pray that we may be faithful and true in carrying out these instructions that will be for our good and blessing.

I desire to raise my voice in warning to the fathers and mothers of young men and young women, who come to this city to attend school or to find work. I desire to caution them to see that they are under proper influences, and know something of the families that they are living with, something of their environments, for we are all influenced to a great degree by our surroundings. It is a great deal better or easier for us to do right and keep the commandments of the Lord when we are under good influences; and it is a great deal easier to do wrong when we are under conditions of wrongdoing, or where others set the examples. And especially are the youth, the young men and maidens of Zion, or of any community or of any people, inclined to be influenced by conditions which surround them. I feel that this is a very important matter. There are things that are of more importance to the Latter-day Saints' parents than the mere earning of dollars and cents by their sons and their daughters; and the question ought not to be, when their sons and daughters come to this city, or to any other city, to obtain employment, "How much money can they get?" The consideration ought to be, in part at any rate, what are the conditions that will surround them in this position or in this employment? I feel that great evil has come

through a lack of observance of this counsel, and through parents sending their sons or their daughters, or permitting them to go, to the larger cities to obtain employment in hotels and in families that are not good, or in other places where they have not been under proper restraint. It is a very good thing for us all to be placed under proper restraint. It is a good thing for us to have good influences thrown around us. Is it possible that fathers and mothers can, in view of these conditions that will surround their daughters, permit them to come into these cities, leaving their homes and natural guardians to obtain employment without knowing of their surroundings and knowing that these shall be good? There are very many Latter-day Saints that cannot get help, either girls or young men. They cannot get the assistance they need on their farms and in their families because they do not live handy enough to Main street, or because other conditions are not satisfactory to those who are seeking employment. I feel that it is the duty of every Latter-day Saint to know in what kind of a family their sons or daughters are living, where they are found at night, and what conditions and influences they are under. It would be a great surprise to many of the fathers and mothers, perhaps, if they were to walk down our Main street here some Saturday night about 11 o'clock and find, to their astonishment, that there were more young men and young women upon the street at that hour than can be found at any time of the day during any of the week days. Now, my brethren and sisters, many of you who have allowed your sons and daughters to come to this city to go to school or to obtain employment and think they are all right, that they are keeping proper company, you would be surprised, perhaps, if you personally would take a stroll down Main street and find some of your sons and daughters upon that street in an unseemly hour of the night, and not in proper company either. Young people who frequent the streets of this city, or any other city, at a late hour, with no other view than simply to walk up and

down to be seen or to see, if they are not very careful, will lose their standing in the Church of Christ, they will break away from the restraint of the parental home, and they will lose their virtue that is ten thousand times more dear to them than all the money they will ever be able to earn in their life.

This is something that parents ought to give their attention to, for we realize that (the devil is not opposed to immorality. He is not even opposed to prostitution. The sanctimonious of the world are not opposed to these things. We have never heard in all our lifetime the great cries raised against prostitution and such like vices practiced in the world that we have heard against patriarchal marriage. It was because this principle is of God; but the works of the devil are not found fault with by the agencies of the devil. There are very many in the world that are opposed to conditions of restraint placed upon young people, but there is a large majority of the sons and daughters of God upon the earth that consider laxity in these things to be of a very grave character, because the devil is pleased with such as yield to such things. We are told that we are the servants of whosoever we list to obey. If we list to obey the teachings of God and His counsels, we are the servants or the handmaidens of God. If we list to obey satan, we are satan's servants. I feel that the conditions that are arising in some quarters in this city and in other cities, are alarming, and fathers and mothers ought to give their attention to these things. They ought to try to keep their sons and daughters under a proper influence and from improper associates. You may feel that they are all right, that you have trusted them, and probably many of them can be trusted; but it is not a good thing to expose them to conditions that bring them into temptation and danger, that are against morality, virtue, honesty and truth.

I believe that sorrow will be brought to many of the homes of the Latter-day Saints if they do not give these matters proper attention. Your sons and daughters had a thousand times better stay at home, if their clothes are not quite so good, than go away from home to be exposed to the conditions which are

found in the cities, and wreck their lives and make themselves miserable and useless in the service of their God. I feel that the Latter-day Saints ought to see to it that their sons and daughters find employment and lodgings in the Latter-day Saints' homes. And this is not boycotting either, for the protestants and the Catholics do it, and no fault is found with them. And we are just as free as any other people to advise people what to do, and I do advise the Latter-day Saints to see to it that their sons and daughters find employment or lodgings in the homes of Latter-day Saints, when they come to the city to spend the winter or look for work.

I pray God to bless you and give us the spirit of this work in which we are engaged, and help us to do right and live faithfully before Him, in the name of Jesus. Amen.

Sister Lucy Grant and the choir sang "Beautiful City."

ELDER JOHN W. TAYLOR.

Dear brethren and sisters, I would have preferred to have heard from Elder Grant the remainder of this meeting, but he insists that I shall occupy a portion of the time, and I humbly pray that our heavenly Father will bless me with the light of His holy Spirit that I may have something to say to you that shall be appropriate to the occasion.

If there is one thing above another that impresses itself upon my mind at the present moment, it is the obligation that is placed upon the Latter-day Saints to preach the Gospel in all the world. A short time ago I was in Canada. While the weather looked pleasant, as we were passing along over the prairie a thunder shower came up before we reached the village of Cardston. I believe it was a little more severe than anything I ever saw or heard. During the progress of the storm it killed eight or ten head of cattle and a similar number of horses, knocked senseless Brother Jenson and all his family, set his house on fire, killed his dogs, knocked to pieces a few telegraph poles and scared everybody pretty near to death. I was out in the buggy, and I know what my feelings were. How

easy, I thought, it would be for one of those bolts of lightning to strike us. We could see the electricity running along on the barbed wire as we passed by a ranch, and a great many places the lightning struck.

Now, I say to you young men who are under the sound of my voice, lightning is going to strike all through this country. The next day when we were in a public meeting, getting up a subscription to furnish a few farmers with teams—they having lost theirs during the storm—I asked the people if they would not subscribe and give a few cattle and horses; sufficient were obtained in a few moments, and arrangements were made to furnish teams to those who had lost theirs. Lightning is going to strike all over this country in a short time.

In regard to preaching this Gospel, I will tell you how I look at it. The Lord said to the Prophet Joseph Smith, "Go ye into all the world and preach the Gospel to every creature, to every nation." He had renewed unto him the same commission that was given unto the ancient Apostles. How far have we obeyed this commandment? We have spent most of our time in Scandinavia and in the British isles, and more recently in the United States. There are hundreds of millions of people that have never heard the Gospel. How long will it be before the Lord comes? I don't believe He will ever come until the sound of this Gospel goes into all the world, to every creature. How long will He have to postpone His coming if we do not make faster progress than we are making at the present time?

I feel to continue in the strain of Elder McMurrin's remarks for a few minutes, and speak of the Elders of Israel here at home. I would say to you, Elders, do not be surprised if you are called again. President Snow announced to the Twelve the other day that he expected them to open up the doors of the Gospel unto other nations of the earth where it had not before been. What does that mean? It means that where only one of the Twelve goes there will hundreds—possibly thousands—of Elders go soon—er or later. While the brethren were

going over the various nations where the Gospel had not been preached, they spoke of Russia, of Prussia and of Hungary, and they spoke also of Persia and of Austria and of those nations that are in central Europe. Besides, we have all South America, which is being settled up by the white races to a very great extent. We have all of Africa. The Gospel must go to Africa just as well as to the white people wherever they are. We have all of the numerous nations of India to preach the Gospel to. And I may say that in the southern part of Africa today there are many millions of intelligent people to whom the Gospel must be preached. And some of the best families of the Latter-day Saints were gathered from South Africa in early days. It is true we are preaching a little in Australia and in New Zealand, and upon the Pacific Islands, and have made considerable progress in those places, but we have only made a start. That you may comprehend the importance of doing our duty in this respect, let me show you the value that our Lord and Savior placed upon the preaching of the everlasting Gospel. On one occasion there were certain young men who had been faithful in keeping the commandments. I refer to several of His Apostles. And they came to Him and they wanted to get their reward, and He said to Peter, the Apostle: "Peter, what desirest thou of me?" And Peter said: "I would that I might return speedily with Thee into Thy Father's kingdom." And He asked John, "What desirest thou?" John answered, "I would that I might tarry upon the earth to bring souls unto Thee until Thou comest again in Thy glory." Then Jesus turned again to Peter and said, "Blessed art thou Peter, for thou hast desired a good thing, and it shall be given unto thee even in accordance with thy desire." But, turning unto John He said, "More blessed is my servant John, because he desires to tarry upon the earth to bring souls unto me, and to do a greater work than he has yet done, and verily, I say unto you, I will make him a flaming sword of fire and a ministering angel unto all those who shall be heirs of salvation to them that dwell upon the earth, and to you

(referring to Peter) and your brother James, will I give the keys to minister unto him," and He committed this ministry unto these three men. Here is a good example, showing that the preaching of the everlasting Gospel was greater than to go into the kingdom of our God and to dwell with Him with the Father. Why? Is there any reason given for this? Yes, we have a reason here in a revelation given to Oliver Cowdery through the Prophet Joseph Smith. The Lord says: "I would have you remember how great is the value of souls in the sight of God." For he says God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. And He says, "If it so be that you labor all your days preaching repentance unto this people and bring save it be one soul unto my Father's kingdom, how great will be your joy with that one soul in the kingdom of my Father; and if your joy shall be great with one soul, how great shall it be if you bring many!" Here is shown the value our Father and our God places upon the souls of of the children of men. Outside of proving for the Latter-day Saints that are at home, and choosing men of wisdom to guide in the affairs of His kingdom, there is that great and mighty work to preach the everlasting Gospel to all nations, kindreds, tongues and people; and you are promised your reward. The Apostle Paul has said: "Eye hath not seen nor ear heard, nor hath it entered into the heart of man, the things which God hath in store for them that love Him and keep His commandments."

We have been told by Brother Kimball that he saw the soldiers of the United States marching forth to war against other nations. It filled him with a desire to go himself in the armies of his country. I want to say to the Elders, there is a music that is prepared for the Elders of Israel in preaching the everlasting Gospel; yea, there is music which is prepared of God. He says: "I will send my holy angels before your face to prepare your way before you. They will be upon your right and upon your left hand to

bear you up, and I will go before your face. The music of the angels is sung unto those who are in the ministry of the Lord Jesus Christ.

I heard Elder Golden Kimball say in the city of Ephraim, Sanpete county, that many of the Latter-day Saints are worrying about their sons for fear they will never return to the land of Zion. I would rather have every son that I have lay down his life in the ministry of the Lord Jesus Christ abroad, if it was necessary, than in any other field of labor that I can possibly think of, especially if they were laboring under the direction of the Presidency of this Church. But when a man is in the service of the Lord he is safer than in any other service. You may imagine you are safer here at home, attending to your daily avocations, but when you are in the service of God, our Eternal Father, all is well with you.

Now, young men, prepare yourselves to preach the Gospel of repentance unto the children of men, for the coming of our Lord Jesus Christ is near at hand, and it will require renewed diligence on our part to go forth and fulfill our missions and be in readiness for the coming of our Savior. He said he would cut short His work in righteousness. It is said that He will come as a refiner's fire and as fuller's soap, to purify the sons of Levi. We have been reminded here of the judgments and the miseries that are coming upon the nations. It is true as God lives. He says: "I will burn them, saith the Lord of hosts, by the brightness of my coming, and I will leave them neither root nor branch; yea, all those that are proud and they that do wickedly shall be as stubble, for the day that cometh shall burn them up." Take all those that are proud and all those that do wickedly from among the children of men, and there will be but few men left, and the words of Jesus Christ will be fulfilled in his prophecy in the 24th chapter of Matthew, wherein he says, "as in the days of Noah so shall it be in the days of the coming of the Son of Man." How many men and women were there that would listen to the Prophet Noah? There were but few, and I say that to-day, compared with the inhabitants that live, but few men will receive the

truth; therefore, be humble and put away all pride, all vanity and nonsense of every kind, serve the Lord, and devote yourselves to His service.

I testify to this congregation, that these men who have gone forth and fulfilled faithful missions, have not feared the world nor the things of the world, but the Lord has led them to the honest in heart, and the honest in heart have received the testimony of the Holy Spirit, and the gifts and blessings have been poured out upon them as a stream of living fire, for truly the promise was made, as said John the Baptist, "Behold I baptize you with water, but there is one coming after me who will baptize you with fire and the Holy Ghost. I have seen when your sons, the Elders of Israel, have preached the Gospel, promising the Holy Ghost to the people if they would repent of their sins and laid their hands upon their heads; I have seen people stand up and prophesy and testify that God lives and that Jesus Christ is His Son; I have heard them speak in tongues, and others have interpreted, not by the power of man but by the power of God, and the signs have followed the believers. I know that Joseph Smith was a Prophet of God. I know that Lorenzo Snow has the inspiration of the Lord, and he is a Prophet, Seer and Revelator of this Church to guide us on to salvation; and I pray that God will bless him and lengthen out his years upon the earth, that he may live to see Zion redeemed from its bondage, and that we may be blessed and prospered as a people. Joseph Smith gave a definition in regard to those who understood the Spirit of God. He said: Show me a man or a woman who has the Spirit of God with him or her, and I will show you a man or woman whose greatest desire is to build up the Church of God upon the earth. Is this our desire, my brethren and sisters? I pray that the Spirit of God may rest upon this congregation, and that Elder Grant may be filled with the fire of the Holy Ghost, that He may speak as a man having authority and not as the Scribes and the Pharisees, that he may deliver the word of God unto us here this afternoon, and I pray that it may sink into good and honest

hearts and bring forth fruit to the honor and glory of God. May God bless all under the sound of my voice. And if there are any strangers here, I invite them into the waters of baptism, and I will promise them that they shall know that God lives, and that He has sent us, His people, to gather His Israel from the four quarters of the earth, and that the little stone that Daniel saw is rolling forth. Daniel said he saw a stone that was cut out of the mountain without hands, and it rolled forth and became a great mountain and filled the whole earth. He spoke of those who would oppose the progress of this rock, that they should be as the chaff of the summer's threshing floor, and there should be no place found for them.

Blessed are the honest in heart. Blessed are they whose hearts are to build up the kingdom of God. My testimony is, and it will always be, if you will sustain the authorities of this Church, God will bless you. If you do your duty, God will bless you and prosper you in the land of Zion. If you do not do your duty, the Spirit of God will not be with you, and you will not be prospered. I say to the ungodly, Do not oppose the work of the Lord. It is not the work of Joseph Smith. It is not the work of Lorenzo Snow. It is the work of God, the Heavenly Father. He can raise up a nation; he can cast it down. He can raise up an individual, or he can cast him aside. I say unto you, my brethren and sisters, the words of Jesus will be applied unto them in their fulfillment, Whosoever shall fall upon this stone shall be broken, but whomsoever this stone shall fall upon shall be ground to powder. Show me a man that has ever lifted up his hand against the Church of God that today is prospered in the earth. May God bless us that we may be as our fathers, for the building up of the kingdom of God and for righteousness and virtue and purity and for the spread of the principles of righteousness to the ends of the earth, which is my prayer in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

I have rejoiced exceedingly in the conference we have had the privilege

of attending. I have been much pleased with the remarks that have been made in this overflow meeting this afternoon; and trust that the remainder of the time I may occupy, I may do so under the inspiration of the Holy Spirit.

I love the Gospel of the Lord Jesus Christ. I love to minister among the Latter-day Saints, and have had exquisite joy in this labor, and particularly have I rejoiced that upon some occasions I have been the instrument in the hands of God in touching the hearts of those who have grown careless and negligent in their duties, and they have seen fit to reform their ways and to be more diligent in His service than they have ever been. It requires a constant warfare on the part of every Latter-day Saint, for him to make a success. We cannot measure the work of God by the things of this world. God tells us in the Doctrine and Covenants there is no gift greater than the gift of salvation. We as Latter-day Saints have all started out for the gift of salvation, and we should so order our lives that when we have finished our work we shall be worthy to go back into the presence of our Father, and be worthy not only to receive an exaltation ourselves, but also to receive our wives and our children that have been sealed unto us that we shall possess them. No amount of testimony, no amount of knowledge, even knowledge that this is God's work, will ever save a man so that he will have his wives and his children, but the keeping of the commandments of God will entitle him to that blessing. That is the only way that they can possess them in the next world, for those they have will be taken away, unless they keep the commandments of God.

I wish to call your attention to the many failures that have been made because of failure to keep the commandments. The Lord told Oliver Cowdery and David Whitmer that if they labored all their lives in bringing but one soul to the knowledge of God they should have great joy. Notwithstanding this revelation, these men did not remain faithful, notwithstanding these men saw the angel of God; notwithstanding they gave their testimony to the Book of Mormon, in which they de-

clare that they knew that the plates had been translated by the gift and power of God, for "His voice hath declared it unto us; wherefore we know of a surety that the work is true." And again they testify that the angel came down and they beheld and saw the plates and the engravings thereon, and they say: "It is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him eternally in the heavens." Notwithstanding all this, they failed to keep the commandments of God, and fell by the wayside. Take Sydney Rigdon, who was with Joseph Smith when he received that great vision and revelation wherein it is declared that they saw Jesus Christ who came into the world to bear the sins of the world; and the testimony which they bore of Jesus was: "After the many testimonies which have been given of him, this is the testimony, last of all, which we give of Him, that He lives, for we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the only begotten of the Father." And they testify that they saw the angels and those that were sanctified singing praises to God. I say, notwithstanding they saw the Savior and bore His testimony, this man Sidney Rigdon, fell by the wayside. I say to the Latter-day Saints, no amount of knowledge, no amount of testimony, no amount of sealing in the temples of God to our wives and children will save us; but the keeping of the commandments of God, being honest in our dealings with God and with our fellow men, paying our tithing, obeying the Word of Wisdom and doing our duty as Latter-day Saints—these are the things, and the only things that will save us.

What does the Lord say? "Although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength and sets at naught the counsels of God and

follows after the dictates of his own will and carnal desires, he must fail and incur the vengeance of a just God upon him." It is easy for us to fail to be honest with Almighty God in the payment of our tithes and offerings, and to follow the dictates of our own wills. The devil is ready to blind our eyes with the things of this world, and he would gladly rob us of eternal life, the greatest of all gifts. But it is not given to the devil, and no power will ever be given to him to overthrow any Latter-day Saint that is keeping the commandments of God. There is no power given to the adversary of men's souls to destroy us if we are doing our duty. If we are not absolutely honest with God, then we let the bars down, then we have destroyed part of the fortifications by which we are protected, and the devil may come in. But no man has ever lost the testimony of the Gospel, no man has ever turned to the right or to the left, who had the knowledge of the truth, who was attending to his duties, who was keeping the Word of Wisdom, who was paying his tithing, who was responding to the calls and duties of his office and calling in the Church.

May God bless us! May the teachings of this conference abide with us, and may God help all of us to be true to Him, is my prayer and desire. I ask it in the name of Jesus. Amen.

Singing by the choir and congregation.

Benediction by Elder Karl G. Maeser.

CLOSING SESSION.

At the Tabernacle, 2 p. m.—The choir and congregation sang:

We thank Thee, O God, for a Prophet,
To guide us in these latter days,
We thank Thee for sending the Gospel,
To lighten our minds with its rays.

Prayer by Elder Charles W. Penrose.
The choir sang an anthem, "Unfold, ye portals."

PRESIDENT LORENZO SNOW.

The redemption of Zion—Many Saints now living will go to Jackson County—Testimony that Joseph Smith was a Prophet of God and an honorable and moral man—A reformation in progress—Consecration will be established.

Brethren and sisters, I will read a few verses embraced in the sixty-third sec-

tion of the Book of Doctrine and Covenants:

"And now, behold, this is the will of the Lord your God concerning His Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.

"Behold, the land of Zion, I, the Lord, holdeth it in mine own hand;

"Nevertheless, I, the Lord, rendereth unto Caesar the things which are Caesar's;

"Wherefore, I, the Lord, willeth that you should purchase the lands that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger;

"For Satan putteth it into their hearts to anger against you, and to the shedding of blood;

"Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you,

"And if by purchase, behold you are blessed;

"And if by blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue; and but few shall stand to receive an inheritance."

These words were spoken of the Lord to Joseph the Prophet in 1831.

Now the time is fast approaching when a large portion of the people that I am now addressing will go back to Jackson county. A great many people that are now dwelling in the State of Utah will have this privilege. Whether I, President Cannon, President Smith, or all the brethren of the Twelve will go back I know not. But a large portion of the Latter-day Saints that now dwell in these valleys will go back to Jackson county to build a holy city to the Lord, as was decreed by Jehovah and revealed through Joseph Smith.

A word or two about Joseph Smith. Perhaps there are very few men now living who were so well acquainted with Joseph Smith the Prophet as I was. I was with him oftentimes. I visited him in his family, sat at his table, associated with him under various circumstances, and had private interviews with him for counsel. I know that Joseph Smith was a Prophet of God; I know that he was an honorable man, a moral man, and that he had the respect of those who were acquainted

with him. The Lord has shown me most clearly and completely that he was a Prophet of God, and that he held the Holy Priesthood and the authority to baptize people for the remission of their sins and to lay hands upon them for the reception of the Holy Ghost, that they might receive a knowledge themselves in relation to these things. I am one that has received from the Lord the strongest revelation concerning the truth of this work. That manifestation was with me powerfully for hours and hours; and whatever circumstances may occur in my life, as long as memory lasts this perfect knowledge will remain with me. I shall never forget the first time I saw Joseph Smith. It was in Father Johnson's house, in the township of Hiram, in the State of Ohio, about twenty-five miles from Kirtland. It was near Father Johnson's where the mob tarred and feathered him. When I saw him he was standing in the doorway. Before him was a small bowery occupied by about a hundred and fifty or two hundred men and women. There for the first time I heard his voice. When I heard his testimony in regard to what the Lord had revealed to him, it seemed to me that he must be an honest man. He talked and looked like an honest man. He was an honest man.

Through this man, Joseph Smith, the Lord has said to us what I have been reading. As some of the brethren stated in their addresses here, I think that there was need of a reformation among the Latter-day Saints. I believe that that reformation has already commenced. One of the evidences of this to me is that the Latter-day Saints throughout all the Stakes of Zion have done that which they never did before in regard to paying their tithing. They have paid twice the amount of tithing this year and last year than they paid two years ago. It is wonderful how the Saints have reformed in this duty especially in view of the fact that the Latter-day Saints have always had trouble to reform themselves in money matters. They could not do it in the day in which this revelation was given. Joseph tried to develop them so that they would con-

form to the law of consecration, which is in advance of the law of tithing, and is a principle which, as sure as I am speaking, you and I will one day have to conform to. When that day comes we will be prepared to go to Zion. We will not take possession of the land of Zion by force. If we should do, it would turn out to us as it did with the people who were upon the land of Zion when this revelation was given. As the Lord here tells us, there are only two ways in which we can come into possession of that land. One way is by purchase, "and if by purchase, behold you are blessed." The other way is by blood, "and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." These are the words of God. They did not come to us today, nor yesterday, nor last year, but they did come to the people of God some years ago. They came to the Latter-day Saints who were upon the land of Zion at that time. I do not know that it would be right to say that they are of more importance to us than they were to them. But there is this about it: The Latter-day Saints in these valleys have had an experience that the Saints then did not have. We have learned that which they did not learn. They were badly persecuted and driven forth from the land of Zion, and as the revelation says, "but few shall stand to receive an inheritance." There are some perhaps within the sound of my voice who will receive an inheritance in Jackson county before they pass into the next life.

I have not heard at any previous conference such talk as has been given to the Latter-day Saints at this conference. It is talk that bears upon it reformation and preparation. When we think of the wonderful reformation that has been accomplished in the matter of tithing, it is a manifestation that a grand preparation is coming. Do you suppose that the Lord would ever send you and me back to Jackson county until He could feel perfectly assured that we would do those things which the people of

Jackson county failed to do for lack of experience and faith? Jackson county is the place, the point that we should have continually in view. A brother the other day said that he had a thousand dollars and he was keeping it to purchase land in Jackson county, as soon as it would be proper to do so.

We cannot consider ourselves prepared, however, to go back to Jackson county when we fail to pay our tithing. I do not wish to say very much about tithing, for I think I have said enough. In the settlements that we traveled through coming from St. George, I talked very strongly about it, because I knew it was a command of the Lord that the people should repent and reform from the great neglect that we had all been guilty of more or less. I felt determined about it then with all my heart and soul, and I did not know but that the Saints might think I was going a little too far. To ease their minds upon this I told them that I should never come again to talk to them as I talked at that time. But I said they must do what they had been told if they calculated to be Latter-day Saints. The reformation in this line has been effectual. There are some, I am told, that do not think it is right to pay tithing. That need not surprise anybody. But the great mass of the people are doing well in relation to this.

Let us all exercise faith for the Lord to open the way that we may go back to Jackson county. A short time ago something occurred in this connection that was a little extraordinary. Two men came here—good, honest men, as I have every reason to believe—and to our surprise they wanted to establish a union between the Latter-day Saints and the Josephites. We asked them to explain themselves. They said they had received a revelation that the time had now come to build a Temple in Jackson county, and in order that this might be accomplished, they had felt it was their duty to go to the Josephites. They do not believe in the Josephites any more than we do; but they went there and had a conversation with the president and counsel of the Josephites. It was proposed that they

send four of their elders, that we send four of our Elders, and that the Hedrickites (to which body these two men belonged) have four of their elders, and that all these Elders should meet on the land of Zion and see if they could not make some arrangement by which the Temple could be built. Of course, we could see very well that there was no use trying in that direction; but they seemed to have faith that it could be effected. In part these men may have had a manifestation. I believe that they were about right on the point that the time had arrived to build a Temple; at least, the time is arriving when that Temple should be built; but it will not be built by that class of people. It will be built by the Latter-day Saints in connection with the Lamanites.

God bless you, my brethren and sisters, and let us try and be as perfect as we possibly can be from day to day. No religion has in it such prospects as has the religion of the Latter-day Saints. Nothing was ever introduced to man equal to it in its grand and glorious advantages. We ought to enjoy our religion to such an extent as to be happy most all the time. We should never allow ourselves to get into a position where we cannot secure some happiness. The prospects that have been opened up to us are grand. In the next life we will have our bodies glorified and free from sickness and death. Nothing is so beautiful as a person in a resurrected and glorified condition. There is nothing more lovely than to be in this condition and have our wives and children and friends with us. So long as we are faithful, nothing can prevent us from getting all the enjoyment that can be secured through prospects of this kind. Whether we are in prison, or whether we are in poverty, these prospects are always before us, if we live our religion. Now, brethren and sisters, be faithful, keep the commandments of God, and do not forget the teachings that you have had during the three days of this conference. Amen.

"Jerusalem" was sung by Horace S. Ensign.

PRESIDENT GEORGE Q. CANNON.

Coming of Christ is near—Preparation needed for the event—The Church lead continuously by revelation—Work of warning the nations—Benefits of prosecuting the Ministry without purse or script—The Gospel should be carried to many nations not yet warned.

In looking at this congregation and thinking that I might have to speak to it, a great fear has come over me, and I feel as though I never was weaker in my life or had more dread of speaking. The spirit of God has been here and has rested upon the brethren who have spoken, and it seems as if everything has been said that is necessary to enlighten, to strengthen and to build up the members of this Church. In the remarks that I shall make I trust that I shall have the Spirit of God also, as well as your faith and prayers, that what I say may be dictated by the Spirit and be of profit to all of us. In my public ministry I have never felt satisfied unless I was instructed and edified myself in the remarks which I made, and generally I have been more strengthened and edified by my own remarks than perhaps any member of the congregation has. I think this should be the case. I believe all speakers, when they speak by the Spirit of God, are edified by the Spirit of God which rests upon them.

I have had resting upon my mind now for some time a feeling to call upon the Latter-day Saints and tell them that the coming of the Lord is near, even at our doors. I have been greatly impressed with this feeling. I know that Jesus is coming, and I feel that, as a people and as individuals, we ought to prepare for His coming. It ought to be our study every day how we can best prepare for His coming. While the angels themselves do not know when He will come, yet they do know, and we know also, —for God has revealed it to us,—that Jesus will come. He will come suddenly, when the world is unprepared for Him, and when He will be least expected by the inhabitants of the earth, and perhaps by us. He commands us to be "looking forth for the coming of the Son of Man, for He cometh in an hour you think not." There may be many of us, and I hope

there will be, who will be prepared for that great and glorious event.

In view of the certainty of His coming, I think it is our duty to prepare for it by every means in our power. The Lord has revealed unto us that which He wants us to do, and though we do not receive written revelations (the men who have held the keys have not always felt led to write revelations as the Prophet Joseph did), the servants of the Lord do receive revelations, and they are as binding upon the people as though they were printed and published throughout all the Stakes of Zion. The oracles of God are here, and He speaks through His servant whom He has chosen to hold the keys. He gives revelations to others also concerning many matters, but it is reserved for one man, and one man alone at a time, to give revelations to the Church. We have been blessed as a people with an abundance of revelation. Some have deceived themselves with the idea that because revelations have not been written and published, therefore there has been a lessening of power in the Church of Christ. This is a very great mistake, as we will find out sooner or later. This Church has been continually led by the spirit of revelation. The spirit of revelation has been here in our conference. The addresses that have been delivered have been made under the inspiration of the Holy Ghost, and they are the word of God unto this people, binding upon them, and they will be judged by these words that we have heard. If we do not listen to these instructions and counsels and abide by the word of God as it is given to us from time to time, we shall be held to a strict accountability.

If it be true, as I testify it is, that the coming of the Lord is not far distant, ought we not as a people and as individuals to prepare ourselves by listening to the instructions that we receive, and putting our households and all our affairs in such a condition that if the Lord should come suddenly upon us we should be prepared for His coming? We should see to it that nothing is left undone by us, no commandment unfulfilled, no counsel or instruction disregarded; but that our lives and the lives of our families as far as we can

control them, are brought into such a condition as to be prepared for that glorious event; that we shall have oil in our lamps, and the lamps be trimmed and burning, that when we lay down at night, if the Lord should come, as He has said he would, like a thief in the night, we would not be unprepared for His coming.

Many who are now within the sound of my voice have been promised that they shall live, if they have faith, to behold the second coming of the Lord. The Lord has also promised that certain events shall take place while men that are standing in the generation in which these promises were made will yet be alive. All these promises go to show that it is not wise for us to put off the day of preparation and to think, "Oh! the Lord delayeth His coming. He may come while my children, or my grandchildren, or some of my posterity are living, but he will not come in my day."

I know there is a great work to be done before the coming of the Lord, and for one I want to do all in my power to perform the part that is allotted to me. I desire, my brethren and sisters, that when the Lord comes our garments shall be clean and unspotted from the blood of this generation; that we shall not have left undone anything that God has commanded us to do in connection with the generation in which we live.

We have been laboring as a people and as individuals with a good deal of zeal and devotion. Elders have gone forth and have spent the best years of their lives in proclaiming the word of the Lord to the people. We have sent to foreign lands and have brought those who have embraced the Gospel to Zion. When I think of the labors of this people in this direction, I am amazed at what they have done. How willing the Elders have been to go and spend their means to save the inhabitants of the earth! There is nothing like it in history, that I know anything about. In this respect we have been indefatigable. Nevertheless, there is a great deal to be done. I believe many of the Latter-day Saints have shown more of a disposition to save other people than they have to save themselves. This class has been more willing to do that which is necessary to save the souls of the children of men than they have been to save their

own souls. They have been careless and indifferent concerning the salvation of themselves and their families. President Young used to say that there were many men that were willing to die for their religion who would not live it. So there are many men willing to make great sacrifices for the salvation of others who are apparently indifferent about that which is necessary for their own salvation. This is not right. It is a personal matter with us as to whether we are preparing ourselves and our families for the coming of the Lord. Are we doing all that we can to prepare ourselves and our households, so that when He comes we shall not be caught unprepared?

This talk that we have heard so much of concerning tithing is a preparatory step. I believe President Snow has been moved upon by the power of God to stir this people up to diligence upon this point. There are other things contingent upon the payment of tithing. President Snow has told us this afternoon what one thing is, and that we should prepare ourselves for it. We are not groping as blind men to find the path, for the Lord has made the path plain before us. We are not in the dark; but it is necessary that we should exercise faith in God and beseech Him continually to give unto us the strength and grace necessary to perform the labors that have to be done in order to prepare ourselves as we should do.

There is one labor that has rested upon my mind with great weight for some time. I have looked at the nations of the earth and have examined somewhat into the labors of our Elders. We have about eighteen hundred Elders preaching the Gospel in various places, and they are doing the work most thoroughly. Men and women have gone forth and have spent their time with the greatest pleasure, forsaking home, leaving business, and devoting themselves for years to the warning of the people concerning the calamities that the Lord is about to pour out upon the nations of the earth. Both men and women are doing this work with all diligence and faithfulness. I was told a day or two ago concerning a young lady who is out in the ministry. Her brother has just returned from a mission. In coming

from his mission he had called upon her and they had visited some places together. I asked her parents why she did not return with her brother. They said she did not want to return. She has only been out eighteen months, she is busily engaged in the work of the Lord, and she feels desirous to complete her mission before she returns home. This spirit is on our sisters, as well as on our Elders, and they do all in their power to warn the people, until in some lands and some cities there is scarcely a house that has not been visited or that has not had a tract delivered to it.

According to the last report received from Great Britain, two hundred and seventy-four Elders are laboring in that land, with faithfulness and assiduity, spending time and means and in a certain sense wearing themselves out in order to deliver the message of salvation that God has committed to them. This work has now been going on for upwards of sixty years, and there is scarcely an ear that has not heard the message.

Concerning the missions in this country, this land has been warned now for seventy years. God commanded the Elders in early days to warn the people, and away back in Kirtland and Missouri He said that the leading Elders of the Church had done their duty, and there was none of the blood of this generation on their garments; but those who had not labored as they had done were to continue in the field until it could also be said of them that their garments were clean from the blood of this generation. In that early day the Lord spoke in this manner. On one occasion He said: "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.

"Therefore they are left without excuse, and their sins are upon their own heads."

The Lord appeared to be determined to cut his work short in righteousness. I do not wish to detract from the labors of the Elders in our own land; but this land has been warned. I feel that we can stand before the judgment seat of our great Creator free from the blood of this generation in these United States. It is true, we have not told every man, woman and child about

these things. God requires us to preach His Gospel and to warn the inhabitants of all lands, and then if they do not take warning and warn their neighbors, their sins rest upon their own heads, and our garments are clean.

How long has this great work which God has established been a theme for newspaper writers? Ever since we came to these valleys they have known about us; they have had thousands of testimonies borne to them concerning this work; they have seen it grow and spread; they have seen and heard of our Elders traveling through their cities and visiting foreign lands; and now the warning voice of the judgments of God is following the testimony of the Elders. As far back as December, 1832, the Lord said:

"And after your testimony cometh wrath and indignation upon the people;

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand.

"And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

The Lord's judgments are following the warning voice that has been raised by the Elders of this Church. If another Elder did not lift his voice, and if another tract were not distributed in this land of ours, the Elders have done their duty, and this nation cannot in the day of judgment rise up against the Elders of this Church and say that they did not bear testimony to them concerning this work. I am now telling you my own views. Our Elders spend two years or more in the missionary field and they baptize on an average not exceeding four souls, or about two a year. I would not dare to tell you how much money is spent as well as time to do this.

I will tell you another thing connected with this, inasmuch as it occurs to my mind. Many of those who are brought into the Church under the present system of preaching with purse and with scrip, instead of without purse and

without scrip, have not the faith to stand as they would have if they entertained, the Elders and furnished them with what they needed, as God has commanded. I do not believe we are getting so good a class of converts under this system as under the old system which was followed by the early Elders of this Church. Our converts showed their faith by feeding and clothing the Elders and by giving them money when necessary. By taking this course they proved themselves to be the disciples of the Son of God, for the Lord says:

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward:

"And he that doeth not these things is not my disciple; by this you may know my disciples." (Doc. and Cov. 84: 89—91.)

But now our Elders go and spend their own money, and people in some cases will not feed and entertain them. Of course, I believe there are many places where the people, but especially the Saints, are exceedingly kind to the Elders, and while there may be some exceptions, there are very good people being gathered out now.

In this land of ours, what warnings there have been! The blood of the martyrs shed upon this soil is crying to God. The expulsion of the Saints from Ohio, the expulsion from Jackson county, from Clay county, from Caldwell county, in Missouri, and from Illinois—are they not testimonies? I take it that they are, and God will hold them as testimonies against the guilty men and women who have done these things, as well as against those who have never lifted their hands or their voices to redress any wrong that has been practiced upon the Latter-day Saints. Then since we came to these mountains, this whole nation has been almost convulsed by this Mormon question. It has agitated the people everywhere. All the newspapers in the land have discussed it in all its phases. Is not this a warning? What more can we do than we have done in this direction? Or shall we all go out and allow ourselves to be martyred,

Hundreds of Elders now in the mis-

sionary fields might leave this nation, and go to peoples who have never heard the sound of the Gospel; I would carry the tidings of salvation to lands that are now locked in tyranny, where the people cannot breathe the air of freedom; and I would risk imprisonment, and even death, in order that these peoples might be warned. No doubt thousands of them are praying to our heavenly Father to send them the truth of heaven; for there are other souls who want the truth besides those who have received it. When this Gospel was first carried to Europe thousands were praying for God to send the truth to them. When they heard the message they received it gladly. So in other places where the Elders have gone. But there are many nations yet to be warned, and we have this work to do. I will not say that we ought to do it before the Lord comes, for I do not know when He will come. But this duty is incumbent upon us; for by people out of every nation under heaven Zion is to be built up. Every land and every nationality will have to contribute of its strength and numbers, in greater or less degree, to fulfill the words of God concerning the building up of Zion. Oriental lands now untouched by the Elders of the Church have to be penetrated and the honest souls sought out. In this work God will precede His Elders. He will send His angels before them, as He has done, to prepare the people to receive them and to listen to their message.

My feeling is that we should withdraw our efforts to a great extent from the countries where we have been spending so much time and means with so little fruits. Let the Gospel be sent to lands afar off, where tyranny reigns; and when the Gospel goes there, God will soften the hearts of the rulers, and greater freedom will follow. It has been so in Germany; it will be so in Russia, in the Latin countries, and in the countries of eastern Europe. God is working with the nations, and He will work with us if we will do our duty. Then we can stand before our Father with our skirts clean from the blood of this generation, having done our whole duty.

If it should cost us our liberty, as it may do at times; if it should cost us our

lives, as it may do, to carry this Gospel to every land, it would be no more than others have suffered in the same cause. God has said in this Book of Doctrine and Covenants:

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:

"Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy."

And again He says:

"And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory.

"Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full."

In another revelation the Lord tells us:

"Let no man be afraid to lay down his life for my sake, for whoso layeth down his life for my sake shall find it again;

"And whoso is not willing to lay down his life for my sake, is not my disciple."

It is a test by which His disciples may be known. But while we should not shrink from complying with every requirement, we ought to avoid persecution and death by every means in our power that would be honorable and consistent with our duties and obligations. But in preaching this Gospel to the nations of the earth, we ought not to be afraid of our liberty or our lives. It has cost the liberties of Elders in Austria, Norway and other places already; but it has been followed by greater freedom. The efforts of the Elders have been crowned with success in this respect. It has seemed as though the preaching of the Gospel has had a loosening effect in many places upon the people.

In this connection I think we should teach our young men all the languages of the earth. Let them seek by study, by faith, by the gift of tongues and by the gift of interpretation to understand the languages of men. Our Mutual Improvement associations should devote themselves to the study of languages, that we may have a people here familiar with every language spoken under heaven. What was the gift of tongues given for if not for this? Was it given

for the brethren and sisters to get up and talk in tongues in fast meeting? That is a small thing, very good in its place; but what we want is to have men that can go to any nation and speak the language of that nation by the power of God, first having sought by faith and by study to obtain the language and the gift of interpretation. I talk this way because I know that the gift of tongues and the gift of interpretation can be obtained, to enable an Elder to speak to the people and to understand them when they speak to him. We should utilize these gifts that God has given for this purpose. Many of our Elders who go out into foreign lands do acquire the language by that gift and are able to speak it with a facility that surprises other people. On the Sandwich Islands I know that the people were astonished by the facility by which the language was acquired by our Elders and the correctness with which it was spoken by them. So it has been in Germany. I have had sons there who, in a very few weeks were able to express their thoughts in the German language. Other men have had sons there whose efforts have been attended with the same results. So it will be if we send our Elders to any land—to France, to Spain, to Portugal, Italy and all along the Mediterranean, to the isles of Greece, up to the Danubian principalities, and into Austria with its numerous nationalities, to Hungary, Poland, and to Russia. Almost all these lands are sealed against us at the present time. We have not made any great effort to enter some of them. What has been done has been done in a spasmodic way. Now I believe with all my heart that the time has come for us to break forth and lay siege, so to speak, to these lands, whereby an entrance may be effected and the Gospel be preached to the people. If the time has come for Elders to go to Japan, let Japan be penetrated. After a while perhaps an opening may be made in Corea, and in Manchuria, and in China, and these lands be penetrated by the Elders with this message of salvation, as soldiers of Christ. Our young men go to the Philippines and to Cuba, and they have been willing to lay down their lives for their country. Young men from this State have done so, and have

thus shown their patriotism. Let us in like manner show our patriotism to the kingdom of God and for the salvation of Jesus Christ, our great leader. Now is the time for us to do this, and we shall be blessed in doing it. God will be with us and will bless us, as He has done in every effort that we have made to do His will. It is His will that this Gospel of the kingdom should be preached, that every ear may hear the sound of it; not, perhaps, by direct contact with every individual, but by the signs that accompany the kingdom of God and the wonderful events that are taking place.

The Spirit of God is moving upon the people in all lands, and in many countries they are waiting in solemn anticipation of what is going to happen. All the nations of the earth feel that something remarkable is likely to happen, but they do not know what. The honest in heart in those lands, when they hear the glad tidings that God has provided a refuge to which they can flee as He did in the days of Noah, will be led to rejoice. God has founded this land and the government for the express purpose that Zion might be built upon this land, and that the people of all nations might come here singing His praises and thanking Him that from the darkness and the threatening evils by which they are surrounded He has provided a way of escape, a safe place, that when calamities and judgments come upon the inhabitants of the earth, they can stand in holy places and be secure by keeping the commandments of God. What a glorious theme this is for the Elders to carry to the down-trodden of the nations of the earth who groan in darkness and who see no way of deliverance! Nor will it be the down-trodden alone who will listen to these tidings. Men in high places and of commanding positions will yet listen to them, and they will take note of this extraordinary people who have done such a remarkable work and who are now traversing the globe to bring from every land all who will listen to their message; to bring them with all their traditions to this place which we call Zion, where they can, by the fusing power of the Spirit of God, be consolidated into one united people. It is already the most wonderful thing

that has ever taken place upon the earth; but if we will do our duty on the lines that I have been speaking, how much more influence will we have and how much more will our God be glorified! The world will see and wonder at what is done by those who are laboring in the Lord's name, without taking any credit to themselves, but ascribing all power and success to Him and His Holy Spirit. These will be additional testimonies to the inhabitants of the earth that God is in this great movement, and that he is preparing the way, as the prophets have predicted, for the coming of our Lord and Savior Jesus Christ.

Before closing, I wish to say, my brethren and sisters, I hope you will take these things to heart and prepare yourselves. If you are not living as you should do, regulate your households and strive to live according to the commandments of God and the counsels of His servants. Bring your lives into complete subjection to the will of God. If there is anything in you or in your families that is not in accordance with the laws of God, divest yourselves of it as fast as you can by faith and prayer. Let us be a holy people. Oh! when I hear the brethren spending time talking about the Word of Wisdom, I feel to say, are we still little children that we have to be talked to in this way meeting after meeting? It is disgraceful that a people who know as much as we do should have to be talked to about those little habits concerning which

God has spoken so plainly. The law of tithing ought to be so understood that every man, woman and child would obey it gladly, for it is accompanied by great promises, and it will prepare the way for greater things, as President Snow has told us.

I pray God that that which has been said during this conference may sink deep into all our hearts. I pray God to bless you all, to be with you, to fill you with the Holy Ghost, to preserve your lives, to preserve your generations, that you yourselves or some of your posterity, if you should happen to pass away before that time, may be numbered among the Saints of God who shall enter into that millennial glory which is prepared for the faithful, and that none of us may ever be destitute of a man or men to stand before the Lord, bearing the Holy Priesthood, throughout all the generations to come, until time shall be no more, which is my prayer for you all and for myself, in the name of Jesus Christ. Amen.

Sister Lizzie Thomas Edward and the choir sang the anthem, "When Thou Comest."

The final benediction was pronounced by Elder Francis M. Lyman.

Conference then adjourned for six months.

The stenographic work in taking the account of the proceedings was done by Arthur Winter.

JOHN NICHOLSON,

Clerk of Conference.

DESERET SUNDAY SCHOOL UNION.

Its Semi-Annual General Conference.

The general semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints was held at the Tabernacle Salt Lake City, Sunday evening, Oct. 7, 1900, at 7 o'clock. General Superintendent Geo. Q. Cannon presiding. There were present of the general superintendency, Geo. Q. Cannon and Karl G. Maeser; most of the members of the Deseret Sunday School Union Board, several of the Apostles, and a number of Stake superintendents, ward officers and Sunday school workers. The conference was opened by the Tabernacle choir, conducted by Prof. Evan Stephens, singing, "For the Strength of the Hills We Bless Thee."

Prayer was offered by Elder John W. Taylor. The choir and congregation sang, "Now let us rejoice in the day of salvation."

General Secretary Horace S. Ensign called the roll, which was responded to by thirty-two Stakes and the Iosepa colony.

GENERAL SUPERINTENDENT GEORGE Q. CANNON.

We desire whatever may be said this evening by those who shall speak to be said briefly and to the point. There are several subjects that will be brought before the meeting, and we desire to get through with our business so that we can dismiss at the proper time.

It is very gratifying to see such a large congregation here this evening. It is an evidence of the interest that is taken in the great work of training our children in the principles that belong to our religion and of preparing them by proper instruction for the duties of life as Latter-day Saints. We have every reason to be encouraged. Every man and woman that is engaged in

this work throughout the Church has great cause to be encouraged at the results of their labors. The Sunday school work is prospering, and, it is enlisting, as it should do, the energy, the talent and the skill of a great many people who labor in this cause, prompted entirely by motives of love—love for the salvation of their fellows.

I pray that while we are together this evening, we may have the Spirit of God resting upon us, and if there are any here who have any subject that they would like talked about, we would be glad to get hints from them, or have them come to the stand and mention it, so that the subject, if deemed worthy of attention, may receive some comment from the brethren of the Board. I ask God to bless us in the name of Jesus. Amen.

ELDER JOHN M. MILLS.

My brethren and sisters: As Latter-day Saints we are all striving to the same end. Our duty here upon earth is to live in such a way that when we have finished our work here, we may go back into the presence of God. We have various organizations to help us to this end, above all, we have a story to tell that no other people can tell; and unless we are ready and willing to tell that story, we are not doing our duty. We should not be of that class of people that Rousseau spoke of when he said, "Some men live to be a hundred years old who die at their birth." We ought always to be alive to do our duty; and if we do this we shall find that our work will be well accomplished and we shall reach the end we seek.

The aim in a Sunday school is to make Latter-day Saints. If we are going to make Latter-day Saints of the children, we certainly ought to be Latter-day Saints ourselves. Teachers ought to live up to the minor duties.

They should not delve into the mysteries. These minor duties form a good foundation for our characters; and if we work harmoniously in this respect, we shall be able to accomplish that which we desire. In our Stake conferences, which are held annually, it is necessary that all officers participate in that work; that representatives be sent from every Sunday school to the annual stake conference, in order that they may get the instructions that are given there, and take them back to the various districts from which they come. But even in this case, not all of the people in the Stake can go to the annual Stake conferences; and for that reason, in some Stakes, particularly in the Sanpete Stake, the Weber Stake, and the Utah Stake of Zion, there have been district conferences appointed, and in these district conferences the same work, largely, is taken up that is taken up in the Stake conferences. In these district conferences more people can be enlisted. All of the people of the district in which the conference is held, can attend, making comparisons and witnessing the exercises. The exercises to be rendered here are the best to be found in all of the schools of the district, and the superintendents, seeing these, may introduce many things which will improve their own schools. And always only the best of the exercises of all the districts ought to be brought before the Saints in the Stake conference, and then the Stake officers, visiting all the district conferences, are enabled to see the work that is done in the various parts of their Stakes better than they can see it in the Stake annual conference; and the members of the Deseret Sunday School Union Board who visit the district conferences can see the work that is done in these various districts. In the central Stakes the work done in the district conferences has been very effective in rousing people to their duties, and this work would be even more effective in the outlying Stakes, if district conferences were held regularly. The general board would therefore urge the holding of such conferences. We have found in our visits to Stake conferences that in some cases there is a very poor representation from remote sections of the Stake. In some cases people have to come

from fifty to a hundred miles to attend Stake conferences; and there are usually enough people in these remote parts to form good district conferences. Now if we will all be energetic in our work in the Stake conferences, and in the district conferences, and in our ward Sunday schools, we shall see unparalleled improvement in our Sunday school work. If we will live up to the minutest duties, there is no doubt that we will reach the great end in view. But although this is our duty; although we are expected to do all this work; although we are expected to go through this life and perform all our duties, still we have our own free agency. As officers and teachers we can do as we please. We should not stand in the road of the progress of the children placed under our charge. If we can't keep pace with the work of God, we should step aside, and let the great work go on. If we do wrong we shall have to meet the consequences of our wrong doing. If we do right we shall have our reward.

"Know this, that every soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright—
Bless him with wisdom, love and light—
In nameless ways be good and kind,
But never force the human wind.

Freedom and reason make us men;
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell."

Let us, then, brethren and sisters, be energetic in the great work the Lord has called us to perform through the authorities of the Church, and always be ready to work. I ask that the Lord will bless us in our endeavors, in the name of Jesus. Amen.

ASSISTANT SUPT. KARL G.
MAESER.

My dear fellow laborers, among the many features in the Sunday school work, the importance of concert recitation is, in some of our Sunday schools, not sufficiently appreciated, and I have been instructed by President Cannon to lay this matter before this conference.

It is desired by the Sunday School

Union Board that concert recitation be practiced in every Sunday school throughout our Union every Sunday, for five minutes or so, before the different departments disperse for their recitations, that all may be together, the theological, second intermediate, first intermediate and primary, and all have the benefit of the training of that particular feature. Many of our Sunday school superintendents do not appreciate the importance of this feature. A concert recitation has the tendency of photographing, so to speak, the subject on the minds of the scholars, so that they do not forget it. They are carried along with it, but it is not desirable to make the exercise monotonous by a too frequent repetition of the same subject. The Sunday School Union Board have recommended six subjects, to start with: The Lord's Prayer, the Ten Commandment, the Articles of Faith, the words by which the bread and the water of the Sacrament are consecrated, the Testimony of the Three Witnesses and the presentation of the Authorities of the Church as published in the Supplement to the Leaflets. These are six subjects giving material for six weeks in succession, one subject each Sunday. Then they can all be repeated three or four times without becoming monotonous and wearisome to the pupils. In regard to the Ten Commandments and the Articles of Faith, the Sunday School Board desires that the number of each of the Commandments and of the Articles of Faith should be repeated by the school—the "first" commandment, the "second," the "third," and so also, the "first" article, the "second," and the "third," and so on. It would be well if our teachers conducting the concert exercises would first familiarize themselves with the subjects. Do not stand before the class and make mistakes. As long as you cannot trust yourself, keep your card before you; but let the teacher try as soon as he can to stand before the class without a note, a book, or a card, so that he may set an example to the pupils. That is—what we want them to learn and know, we want to first learn and to know ourselves. There is this further benefit to be derived, a concert recitation harmonizes the minds of the

pupils of the whole school, about in the same way as the singing does. It is a means of disciplining, harmonizing, and subduing the restless heterogeneous spirits of which a school is composed.

Objections have been made by many of our professional teachers to this concert recitation. They think that it is too mechanical. Let it be so. If we should not teach any religious principle to the children until they are capable of understanding it—if that principle should be adopted, there would be a danger of it leading our children away from the Lord. We could not teach them to pray. We should not have the little child, three or four years old, kneeling at its mother's knee, saying its evening prayer. We do not catechise the child; we do not analyze the meaning of that prayer. We teach the child to repeat it, although it does not understand it thoroughly. If we should wait until the children understand all the prayer, we should not teach them to pray, nor teach them anything about God, nor the Ten Commandments, nor anything of the Divine nature, until they are fourteen or fifteen years old, when they would be weaned away and have no taste for Divine things. This is a wrong principle altogether. Teach them from the beginning. I could bear my testimony in regard to these matters, from my own experience. But keep concert recitations up, my fellow teachers, from one Sunday to another. Commence with those six subjects which the Sunday School Union has recommended. Perhaps a passage from the scriptures may be judiciously introduced by the superintendent once in a while. A passage of scripture, a short one, of two or three lines—not more—will occasionally answer for a concert recitation. Make your school familiar with good passages of scripture, with the sayings of wise men, of servants of God. These are the subjects suggested for concert recitation, and the more you practice these, the more good you will find growing out of it.

A question is asked: "Is it preferable to repeat the same exercise in concert three or four times consecutively, or change the subject each Sunday?" If I have not been perfectly plain on that subject, I repeat what I wanted to say.

Change the subject from one Sunday to another; otherwise it would be monotonous. One Sunday recite in concert the Lord's Prayer, the following Sunday the Ten Commandments, the next the Articles of Faith, and so on. There are subjects for six Sundays for them, and then take them over again two or three times, in order not to become monotonous. The children will thus be made quite familiar with them. Any superintendent may introduce other subjects, as for instance extracts from the Sermon on the Mount, verses from standard hymns of the Church, etc.

APOSTLE HEBER J. GRANT.

I will say that six months ago I tried to sing "O, My Father," and failed. I am going to try again, and if I fail tonight, I will try again each six months from now. (Brother Grant then sang the hymn, "O, My Father," through, with organ accompaniment by Prof. Stephens.)

PRESIDENT GEORGE Q. CANNON.

I think Brother Grant's perserverance in learning to sing is something very admirable. I suppose if some of us who have met with him in council and heard him join with us in singing had been asked if it would be possible for him ever to be able to do what he has done tonight, I think the universal reply would have been in the negative. But he has persevered, and I think it is as good an illustration of the success of perserverance as I ever met with or heard of in this Church; and I trust he will continue, for he takes great enjoyment in singing, and he certainly has made very wonderful improvement considering the difficulties he has had to contend with.

APOSTLE HEBER J. GRANT.

It is said in the Book of Doctrine & Covenants, that the Lord delights in the song of the heart, "yea, the song of the righteous is a prayer unto me, and shall be answered with a blessing upon their heads." I love the hymn, "O, My Father." I love the hymns, "Come, come ye Saints," and "We thank Thee, O God, for a Prophet;" and if I lack the ability to sing them well, I do not lack the abil-

ity to appreciate and love the words, and I am determined to learn to pray to the Lord in the songs of Zion. My determination to learn is such that I have sung some of our hymns 115 times in one day.

I have been appointed tonight to speak on Cottage Sunday schools. I wish to say to the Latter-day Saints that wherever there is opportunity to have cottage Sunday schools, and get our young people to attend, who are not now attending our regular Sunday schools, we want them organized. We want all the young people to have the benefits of attending school. We don't want a single, solitary one of our children neglected. We understand that people who are not of us are establishing schools in private homes. It is said that the Catholics boast that if they can have the children to educate until they are thirteen years of age, they will defy the world to turn them away from Catholicism. If they can make this boast, then if we as fathers and mothers and teachers in the Sabbath schools do our duty, we can defy the world to turn our little ones away from the Gospel of Jesus Christ. Every missionary who is sent out into the world is instructed by the Apostles that, under no circumstances are they to baptize a man's wife without the consent of her husband, and under no circumstances are they to baptize children without the consent of the parents. We do not send men abroad to steal children from the people of the world; but the missionaries from the world come here, and they say, there is no need of getting after these old hard headed "Mormons," as we can do nothing with them, we will have to work with their children. Let the Latter-day Saints be alive and looking after every one of their children, and then there will be no danger of their being stolen; and one of the best ways is to have these cottage Sunday schools where there is no opportunity for our children to get to the regular Sunday schools. God bless you. Amen.

ELDER JOSEPH W. SUMMERHAYS.

Last Friday evening there was quite an important meeting held in this city. At that meeting there were very many topics discussed in regard to Sunday school work; and, by the way, the

meeting was composed of the Deseret Sunday School Union board, the superintendents of stakes and their assistants and aids.

Before the close of the meeting, a question came up as to the advisability of buying out the Juvenile Instructor, that the Sunday School Union board might own it. Of course you understand that George Q. Cannon & Sons have sold out their publishing business to the Deseret News. Some of the brethren at this meeting in question, thought the time opportune to buy out the Juvenile Instructor, that it might be owned by the Union. The question was discussed, and we had already bought it without asking President Cannon anything about it. But finally he talked to the meeting, and he said that he thought, too, that the time was ripe for the Sunday School Union to own the Juvenile Instructor. And upon the motion of one of the brethren, a committee was appointed to confer with President Cannon, and see if terms could be made looking to its purchase. This committee desire me to say tonight that since that meeting on Friday evening, they have been working looking to the end that the Juvenile Instructor might become the property of the Union. We cannot report in full tonight as to the outcome of our labors; but we are quite sure that the deal will be consummated, and we hope to have all our plans matured so that we can report to you at the coming convention, and perhaps the deal will be consummated then. President George Q. Cannon has met us more than half way as far as we have gone, and he has told us he is not a hard man to deal with, and I think we will be able to consummate this arrangement. If we do, then I want to say to you, my brethren and sisters, that we want you to support that paper as loyally in the future as you have in the past. We would have you bear in mind that the Deseret Sunday School board is not the Sunday School Union. If this paper is bought and we continue to publish it, it will be published by the Deseret Sunday School Union, and every superintendent and every teacher and every boy and every girl connected with the Sunday schools of the Church belong to that union, and therefore we expect

your support. Also, while we haven't got President Cannon's consent yet, we expect he will consent, to remain the editor of the paper. We will report further on this at the coming convention.

The committee on convention also desire me to report that everything is working along harmoniously, and we believe that we will have a good time. We expect to welcome you just as heartily, we expect to feed you just as well, we expect to have just as good a program, and I want to say to you, if you will each come with as much of the Spirit of God with you this time as you did last—and I am quite sure you will—you will enjoy yourselves individually and collectively, and the convention will be a great success. We feel on behalf of the committee to say this to you.

Elder John Robinson sang in his usual sweet style, "Grant us Thy peace."

PRESIDENT JOSEPH F. SMITH.

Here is a question: "We have but one baptizing day in each year in our Stake. Thus we nearly always have children over eight years old in our schools that are not baptized." This I think to be a very great mistake. I believe in this Stake of Zion there is a baptizing day in each month, and all the children that reach the age of eight years, and all others who desire it, may be baptized, without waiting any longer than one month. We think it is all wrong that children should be kept for nearly a year after they are eight years of age before they are permitted to be baptized, and we would recommend to all the Bishops and to the presidents of all the Stakes, to institute the practice of baptizing once in each month in all the Stakes, and as far as possible in all the wards, so that all the children may be baptized, when they are eight years old, according to the commandment that is given to us in the revelation. We think that the parents as well as the Bishops should take very great pains in carrying out the instructions that are given us in the revelations respecting the proper teaching of their children in the first principles of the Gospel of Jesus Christ, and in faith in God, and in His Son, so that they may

be prepared for baptism when they are eight years old. Amen.

APOSTLE JOHN W. TAYLOR.

My brethren and sisters, I am requested to speak for a moment or two upon the question of Sunday school concerts, that is, having Sunday evening concerts under the auspices of the Sunday school for the purpose of raising funds for defraying expenses of various kinds. I would say that it is the desire of the First Presidency of the Church and of President Cannon, who presides over this organization, that you do not hold what are called sacred concerts upon the Sabbath day and make a charge for the same.

There is a custom in several of the Stakes of Zion for members of the brass band to get together upon the Sabbath day for the purpose of practicing, claiming that it is the only time when they can get together; but this is not approved of by the brethren. We, therefore, recommend to you—to the musical fraternity—that you do not get together and practice brass bands upon the Sabbath day. I may say the same as to secular songs in the Sunday schools. The idea is, brethren and sisters, that they do not wish you to get up schemes to make merchandise out of the people on the Sabbath day, in any way, shape or form.

May the Lord bless us, that we may understand our duties in these and all other respects, and comply with them. In the name of Jesus. Amen.

APOSTLE FRANCIS M. LYMAN.

It is delightful to meet with so many people who are interested in the Sunday school cause. I do not know of a better cause in connection with the work of the Lord, and it embraces, directly or indirectly, all the Latter-day Saints. There are none so aged, nor hardly any so young, but they are interested in the Sunday school cause. It has become popular, because everybody favors the work, and everybody seems willing to do their part. This cause has been very materially benefited by the organ spoken of here by our brother, the Juvenile Instructor, and I don't know but what we have come to feel as though it was our organ already. It

has always been the organ of the Sunday schools, and it has always seemed to me as though it was ours; and whatever it lacks of being ours, it will come to be fully ours in the future, under the same management or control, so far as its editorial department is concerned, as it has been in the past. We are well agreed, I believe, all that have heard the subject mooted, that it is very desirable that the organ should belong to us, that we should own it, if we are able to make the terms to suit President Cannon, and I have no doubt we can. There are 120,000 people who are workers, teachers or pupils, in this organization; that is, about one-third of all the Latter-day Saints are included in this great movement. It has its branches and departments in every ward and in every mission everywhere—except the cottages, and now the proposition is to take it into the cottages, that is, to the homes of the people—some of their homes—so that the Sunday school is so accommodating that if you cannot go to the Sunday school, we'll take the Sunday school to you, just as has been done with conferences. The general conferences, stake conferences, ward conferences, and all other kinds of conferences among the people are taken to the people in order that all the people may be benefited. And in the Sunday school is embraced all mutual improvement work, all the primary classes, all the religion class members, everybody is included. That is the reason the house is full here tonight. It takes everybody in. And those that it has not already taken in, it is willing to take in in the future. We are determined to have it so arranged that everybody shall be interested; that parents shall be interested in their children, by their own attendance also, and the benefits of the Sunday school cause will be found on every hand. We bespeak, as we have done in the past, for the Sunday schools the right of way (if that is the proper term), for the Sunday morning, that all Sunday mornings shall be devoted to the Sunday school cause, and that nothing shall interfere, or at least as rarely as can be arranged. President Cannon has been as jealous for the Sunday School Union, and more so, than he ever has

for the Juvenile Instructor. He has always stood up and guarded the cause, and he has been listened to, and the Presidency of the Church, the general authorities, have always been willing that the Sunday schools should have the Sunday morning, and then other times for conferences, such as are needed, so that every encouragement is given that can be given by the general authorities. I believe, too, that the Bishops are very attentive as a rule to the Sunday schools. We hear of nothing hardly placed in the way of the Sunday school cause at the present time. Since the schools have been graded and departments established, we do not need quite as many teachers as we used to, and we find the schools well supplied with able men and women. The Sunday school is taken care of very much by the single sisters in the Church. They are very devoted and faithful. I do not know of any class of people that can possibly be more attentive and faithful than the young ladies have been throughout the Church. And the young men are laboring, and the Sunday school cause is popular because everybody takes hold of it and gives it encouragement.

I pray the Lord to bless you, my brethren and sisters. There is no one that needs to feel that the work is not great enough, good enough and important enough for his missionary service; and we want to see the cause advocated until every child in Zion that belongs to Latter-day Saint parents, and every child that is not otherwise occupied by other people, in other Sunday schools is welcomed as a scholar to our schools. And our schools are converting. They are converting and they are baptizing, not without the consent of the parents at all, but they are baptizing and bringing members into this Church, and they have been doing it for twenty-five years. When I was in England, I remember, quite a number of people were baptized in the Nottingham branch, through the Sunday schools; and this cause is accomplishing a wonderful work in Zion. It is accomplishing a wonderful work throughout the world; and there is no people, I think I may safely say, that has made the start,

and that are so firmly and fully established in the Sunday school cause as the Latter-day Saints. I think there is nothing in the world to compare with it. We challenge the world to show us anything to compare with what we have accomplished. May the Lord bless and sustain us in the future as He has done in the past, that our cause may be altogether successful.

President Smith wants to know if I want to say something in regard to secular songs in the Sunday school. I have never heard of them, brethren; I have never heard of them in the Sunday school. They do not have them in the Sunday school; and I believe I never heard of but one sacred concert for the benefit of Sunday schools. And that was the last one; there will never be another. I did hear a sacred concert proposed for Sunday evening, in order to raise means for the missionaries who were in the field abroad. But when it was suggested that it would be better to hold it on another night, the brethren and sisters all took to it in a moment, and it was well advertised and made a very great success, and made money; but it was on Monday night instead of Sunday night. We cannot be too careful to instil into the minds of the young people the sacredness of the Sabbath day, that it should be kept holy, and that they may appreciate the sacrament that the Lord has commanded to be administered on the Sabbath day; that they may appreciate it and enjoy it, and realize the value of partaking of it, and keep the Sabbath day holy. That is one of the very important parts of our Sunday school work, and I believe it is accomplishing its purpose in that regard. The Lord bless you, in the name of Jesus, Amen.

Sister Lizzie Thomas-Edwards sang beautifully the solo, "The Angel's Call," violin obligato by Bro. Geo. E. Skelton and accompaniment by Prof. John J. McClellan.

ELDER GEORGE REYNOLDS.

At the meeting to which Brother Summerhays referred, a decision was reached with regard to the publication of the Sunday school leaflets next year. It was found by the reports of the

brethren, that the leaflets that we have published of late have been so lengthy, so important, containing so much matter, that most of the schools are a long way behind, and are not prepared to take up new ones; and consequently it was decided that at the end of the present year, when the forty numbers promised on the Articles of Faith are published, we would cease for a time to publish any more leaflets. But we have on hand a large number of those already published, and it was suggested that they be bound together according to their subjects; that is, those on the Life of Christ be bound together, those on Old Testament history be bound together, those on the Book of Mormon be bound together, those on the Articles of Faith be bound together, so that they can be advantageously used in the various departments where most suitable to the intellectual advancement of the pupils. I would add we have numbers still on hand for sale of nearly all the leaflets that have been published since the commencement.

Another subject of which, as treasurer of the Union, I wish to remind the brethren, is that of the nickel donation. You all know that we ask but one nickel once a year for the Sunday school cause, and the day the collection is taken up, is the last Sunday in this month—the last Sunday of each October. What I wish to ask this evening is, that treasurers and superintendents who forward moneys to me will please do so promptly. Last year's donation I have had dribbling in until two or three weeks ago, when I received another remittance on last year's account. As you are aware, the Sunday schools are increasing in numbers, and the total number of teachers and pupils is also increasing at a rapid rate. This means that our expenses are increasing. Therefore, it is very desirable that the funds collected should not be scattered all over the country, but be in the hands of the treasurer for the necessary expenses for which the nickel fund is used. Those brethren who do not send in all they have collected before the Convention—which, I take it, will be the greater portion—may bring or send it in at the time of our convention at the middle of November.

PRESIDENT GEORGE Q. CANNON.

I would not like to let this subject of the leaflets pass without making some remarks upon them. I consider the leaflets the finest kind of literature for our children. The only objection—if it can be called an objection—that I have heard mentioned in connection with them, is that they are not graded, and that they are too long for one Sunday's exercises. But I have been greatly impressed with their value. They contain an amount of information in a condensed space that must be of exceeding value to everyone who is a student. When speaking of students, I may include all who are pupils in our Sunday schools up to the mature man. I consider them excellent, and they should be read, and they should be taught to our children. We have concluded to suspend the further publication of them for the time being in order that the schools may catch up, that we may not have a mass of literature on our hands that is not used and waste our means in that way. I think this is a subject that ought to receive the attention of all the superintendents; and if there are leaflets on hand in any Sunday school they should be used, and the classes given the instructions that are contained in the leaflets. There is a great deal of information to be gained from them, and I am sure they will be valuable not only to the children of the Sunday school but to all who will devote time to their perusal.

Now in regard to the "Nickel" fund I may say that I have been, from the very beginning, opposed to levying any serious burden on Sunday schools, and it was a long time before my consent could be obtained to even making a nickel donation, for I hoped that we would be able to sustain our Sunday schools without anything of that kind. But the necessity for some funds to do work that we thought necessary for the schools and for their advancement compelled us to take into consideration the idea of making a small collection such as a nickel once a year, and I do hope that all the superintendents will appreciate the spirit of the Sunday School Union board in this respect, and will at least do their part in bringing about and in collecting this small

amount at the time that is appointed. You may depend upon it that every cent is used in the most economical and careful manner.

A question has been presented to us, sent up to the stand, of this character: "There are children who attend our Sunday schools whose parents are opposed to the children being baptized although the children desire to be baptized. They have refused their consent to the present time, and the question is asked, What shall be done with those children in administering the Sacrament? Shall they be deprived of the Sacrament because of their non-baptism. We have considered this question, and President Smith and Brother Lyman and myself being now on the stand here, have decided that children who are desirous to be baptized and who are prevented by those who have, them in charge, their parents or guardians, from complying with this ordinance, that they should have the sacrament administered to them; and this will apply to all cases of this kind in our Sunday schools. Where the children—mark you, I want you to mark this—where the children are desirous to obey this law and are prevented from doing so, that they shall receive the Sacrament or have it administered to them.

Now I would like to make a few remarks upon another subject that has been mentioned here, the "Juvenile Instructor." You have heard from Brother Summerhays concerning it. When I was spoken to the other evening in relation to this, I expressed myself, after I had heard a good many remarks, as favorable to the sale to the Sunday School Union. I have felt for some time that this would probably be a better arrangement. I have, I may say, looked upon the Juvenile Instructor as a pet. It is the only publication that has existed for the long time in the Church that it has, that has not received support outside of its subscription. The means it has required to sustain it have come out of my private funds. I have published it now for thirty-five years. It is the oldest publication now existing in the Church excepting the Millennial Star and the Deseret News. It has been a labor of love with me, because I have felt that it was

identified with the Sunday school cause; and at the commencement of its publication I felt (I had just returned from long missions I had filled) that there was a great field in our State for the improvement of our little children in the organization of Sunday schools among them, and the Juvenile Instructor has done its part, no doubt, in maintaining this idea and contributing to the success of the Sunday schools, and I feel that there is a great mission yet for it to perform. I am willing, under the circumstances, that it should go as the brethren desire. It has been remarked, so I have been told, that it is a private institution. Well, it has been. Fortunately it has been so. It could not have lived if it had not been sustained by private funds. There have been many times during the thirty-five years that have passed that its publication could not have continued without such aid. Other magazines have tried and have failed because of causes which, if they had operated upon it, would have caused it to be suspended. I was very glad, indeed, to feel the spirit that was manifested the other evening in relation to this before I expressed myself in that meeting—expressed my willingness to have the publication transferred. I thought these few words from me were due this assembly this evening.

Before sitting down, there is another subject that I think has been touched upon by Brother Lyman and others in relation to the Sabbath day, that I wish to say a word upon. Brethren and sisters, we ought, with all our energies, with all the powers we have, to endeavor to have our children, and the rising generation among us, respect the Sabbath day. I was greatly pleased in Canada to find how strict they were in enforcing the law against violators of the Sabbath. I feel that there ought to be some ordinance, or some rule or law put in force that will stop these public and private violations of the Sabbath day. Its desecration is shocking to the sense of those who believe in the sacredness of that day, and who believe that God has actually commanded us to meet together and make our offerings on that day, to keep it holy and to avoid, as

much as possible, all kinds of work on that holy day. Even cooking and household work, all such labor, ought to be as much as possible lessened. For many years in my own family, it was agreed that we would do nothing on the Sabbath day that could be avoided, and we provided beforehand our food, so that we would not be under the necessity of breaking the Sabbath in cooking it. I believe that is a good rule. And we should not allow, if we can prevent it, the gangs of young men and boys that we see around the street corners on the Sabbath evenings. Let us, as a united people, as united Sunday school workers, use our personal influence to check this tendency that is so painfully apparent among us. We are a religious people, and when we contrast Salt Lake City in these respects with the manner in which the Sabbath is observed in communities that do not make the professions that we do, it brings the blush of shame to us to see how much behind we are in this respect; and I hope that our united influence will be used in the right direction, to check these violations of the holy day that God has set apart for worship and for the rest of His people.

APOSTLE GEORGE TEASDALE.

There is always a question as to what are the best means to raise money, to meet the local expenses of our Sabbath schools. Sometimes we have had a committee go round to beg, to ask for contributions for the Sabbath school. Now I have found that the way that gave the greatest amount of satisfaction and did most to develop the talent that we have in our Sunday schools, was to give an entertainment, inviting the parents, and the people generally, to attend, and charging so much admission, giving them the worth of their money in the entertainment that was provided. It is not very pleasant to ask our teachers in the Sunday school to go around and beg, to take up a subscription or anything of that kind. It gives a great deal more satisfaction when we have one of the best entertainments that we can get. I am reminded now of the sacramental set that was presented to the North ward of Nephi by the Primary association. It had upon it: "Presented by the Primary Association." The means was raised by entertainments. People were well paid that attended those entertainments, and had an opportunity of developing the talent that was in the Primary association. I thought of this while we were speaking upon having Sunday evening concerts. It had been suggested, some one reported, at one

of our meetings, that they have a Sunday school concert and pay so much for admittance. There is no occasion for anything of the kind. I think our children should be taught that the Sabbath is the day of rest and recuperation. If we could only understand this we would find there was philosophy in doing as little as we possibly could on the Sabbath day. I have heard of contractors in building railroads and having a great many teams, making them work every day, Sunday included, and they found that they made a mistake, that they could do more by resting on the Sabbath day. Every principle of the Gospel is a natural principle, and it is natural we should rest one day in seven. We would live longer, feel happier and brighter, if we would only listen to the kindly suggestions that we call the commandments of our beloved Father in heaven.

ELDER J. W. SUMMERHAYS.

The committee on convention would like to give notice to the Stake superintendencies that they would like them to report immediately to our general secretary in regard to the number of delegates they expect to send to our coming convention. We would also like to say to the superintendents of Sunday schools, that we expect you to send two delegates from each school, at least. We would like this information immediately—within the next two weeks. You can imagine what it would be the result if we provided for two delegates from each school and you sent us four. Our committee on entertainment would simply be overwhelmed, and therefore we would like this information right away. The date of our convention is the 12th and 13th of November.

PRESIDENT GEORGE Q. CANNON.

There has not been so much traveling backward and forward in the galleries this evening as I have sometimes witnessed, but I think there has been entirely too much, and it is a very great breach of good manners for people to come to meetings of this kind and be traveling backward and forward and be disturbing those who have come to hear and enjoy; and I hope that in our future meetings our ushers will take the necessary steps to prevent this conduct. The choir then sang, "From afar gracious Lord Thou didst gather Thy flock."

Benediction by Elder Brigham Young.
HORACE S. ENSIGN,
F. E. BARKER, Gen. Sec'y.
Reporter.

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